

VIA DEVIA:  
THE <sup>2</sup>  
BY-WAY:

Mis-leading the *weake* and *un-*  
*stable* into dangerous paths of Error,  
by colourable shewes of Apo-  
cryphall *Scriptures*, vnwritten  
Traditions, *doubtfull* Fathers,  
ambiguous *Councells*, and  
pretended Catholike  
Church.

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*Discovered*  
By HUMFREY LYNDE, Knight.

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*Scriptura Regula credendi certissima tutissi-*  
*ma; est. Bell de Verb. Dei. lib. 1 cap 2.*

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L O N D O N,  
Printed by *Aug. M.* for ROB. MIL-  
BOVRNE, and are to be sold at his  
Shop at the Grayhound in *Pauls*  
Churchyard. 1630.



OLD DEVIL:

THE

BY-WAY:

Will leading the people and con-  
fable into dangerous paths of Error,  
by colourable shewes of Apo-  
craphall Testimonies, unwritten  
Traditions, doubtful Fathers,  
ambitious Councils, and  
pretended Catholike  
Church.

Discovered

By HUMBERT LYNDE, Knight.

Scriptura Regula veritatis, et iudicium  
magistrum. Bell. de Verbo. Dist. 1. cap. 2.

L O N D O N,

Printed by Aug. M. for R. O. B. Mil-  
bourne, and are to be sold at his  
shop in the Gravel-walk in Strand  
Church-yard. 1638.



TO THE IN  
GENVOYS AND  
Moderat Romanists  
of this Kingdome

Witheth the knowledge of  
the Safe way, that leadeth

to eternal Happines.

I become not the Faith

Christian is my

name, and Ca-

thelique is my

Surname: the one I chal-

lenge from my Bap-

tisme in Christ's Church;

the other from my pro-

fession

A  
V  
the  
Succession.

## The Epistle.

cession of All-saving  
Truth in Gods Word.

If you question this my  
right or claime, I will  
produce my Euidence  
out of ancient and vn-  
doubted Records, and  
ioyne Issue with you  
vpon the marks of your  
owne Church; and if  
I prooue not the Faith  
which I professe to bee  
Ancient, and Catholike,  
I will neither refuse the  
name, nor punishment  
due to Heresie.

As touching the Vi-  
sibilitie of our Church,

Antiquitie.  
Vniuersali-  
tie.  
Succession.



## Dedicatorie.

I haue answered your  
Iesuites Challenge by  
the Title of *Via Tota*,  
the Safe Way: wherein  
I haue appealed to the  
best learned of your  
owne side, both for the  
Antiquitie of our Reli-  
gion, and the Noueltie  
of your owne. If you  
require further satisfac-  
tion in this point, read  
& peruse the *Articles* of  
our Church, & tell me,  
without a preiudicate  
opinion, if our Church  
was not Ancient & Vi-  
sible long before *Luthers*  
dayes.

The  
Apostles  
Nicene  
Athenian  
Creed

## The Epistle

The  
Apostles,  
Nicene,  
Athanasius  
Creed.

dayes! Our two Bookes  
of Canonickall Scripture;  
were they not publi-  
shed and receiued in all  
ages before Luther? Our  
three Creeds, were they  
not anciently beleueed,  
and generally receiued  
in the Church before  
Luther? Our Liturgie,  
and Book of Common  
Prayer, was it not the  
same for substance which  
was taught and profes-  
sed in the bosome of the  
the Roman Church be-  
fore Luther? Our two  
Sacraments of Baptisme

297ab

4 A

and

## Dedicatorie

And the Lords Supper  
were they not institut-  
ed by Christ, were they  
not published, and re-  
ceived in all ages before  
this day. These are the  
Foundations of our  
Church, and all those in  
despite of malice, it  
selfe, most bee acknow-  
ledged by our adversa-  
ries, that they are taught  
by vs, and were ynnoc-  
ently received long be-  
fore Lutheres dayes. And  
as touching the particu-  
lar tenets of our Church  
(opposite to your Trent  
A 5 Creed)

Bel. de Mil.  
de. s. d. l. d.  
o. i. x. e



## The Epistle

Creed, ) Our spiritual  
receiving of Christ by  
faith (onely,) whereby  
wee are made truly  
and really partakers of  
Christ's body crucified, is  
agreecable to all Christi-  
an Confessions, and  
taught by all antiquitie  
before Luther. Our pub-  
lique Communion of  
Priest with people, had  
Antiquitie and Vniuer-  
salitie in the best and  
first ages, by Bellarmine's  
confession long before  
Luther. Our Prayer and  
Service in a knowne  
A tongue

Bel. de Mis-  
sa. lib. 2. ca.  
9 & 10.

## Dedicatorie.

tongue, was publicke-  
ly deliuered, and an-  
ciently taught (by Bellar-  
mines confession) long  
before Luther. Our  
Communion in both  
kinds, was instituted  
by Christ, and continu-  
ed in the Primitive  
Churches (by Bellar-  
mines confession) long  
before Luther. Nay  
more, the Psalmes of  
David, which wee sing,  
(and some of you blas-  
phemously tearme Ge-  
neua ligges) were in an-  
cient vse amongst the  
com-

Bell. de ver-  
bo Dei lib.  
2. cap. 16.

.i. ni. m. h.  
be. et. siq.  
1001M

Idem de  
Euch. lib. 4  
cap. 24.

## The Epistle

common people long  
before Luther in Bete-  
lem, where Christ was  
borne, turne whither thou  
wilt (saith Hierome) the  
Husbandman holding his  
Plough, continually singeth  
Alleluia: the Mower when  
he sweareth (and is in da-  
rie) refresheth himselfe  
with Psalmes: the Car-  
tiage, as beauester bib-  
bith with his booke, hath  
some part of David in his  
mouth. These (I say) are  
the chief principles of  
our Religion: where  
wee holde vnder the

Hier. in 1.  
Epist 17. ad  
Marcel.

ob mod  
a lib. 1. 1. 1.  
1. 1. 1. 1. 1.

-mod

Char.



## Dedicatorie

Charter of the great  
Kings, and all they by  
the testimonies of our  
aduersaries themselves,  
were publickly known;  
and generally practis-  
ed long before Luther's  
dayes. 10 Obey on looke  
for and quier that forme  
of alogion; and Visi-  
ble Church in obliuion  
ages. 11 For you looking  
for Mcrue's prophesie, As it  
in the darke night of  
error and ignorance  
it appeale to your own  
conscience as to your  
purpose above the pro-  
phesies

## The Epistle

phesies of Christ and  
his Apostles, that the  
Church should flie into  
the Wildernesse, and lie hid  
there? that Faith should  
not bee found on the earth:  
that the time will come,  
when they will not suffer  
wholsome doctrine, but shal  
be giuent to (Legends &c)  
fables? that some should  
give heed to the spirit of en-  
rour, and doctrine of De-  
uils? that after a thou-  
sand yeeres Sathan should  
be let loose, and deceiue the  
four quarters of the earth?  
were all these things  
fore-

## Dedicatorie.

foretold, that it might  
bee fulfilled: what was  
spoken, & are the thou-  
sand yeeres long since  
expired, and yet shall  
we thinke that none of  
these prophetes are ac-  
complished?

Admit the man of  
Sinne bee not reuealed,  
yet the Myserie of iniqui-  
tie began to worke in  
the Apostles time; and  
the Euangelist tells vs,  
the tares which the  
thiefe sowed in the  
night, had almost choa-  
ked the good corne; and  
left



## The Epistle

Luke. 12. 32

lest there might be some  
expectation of this great  
multitude, which should  
assume the Title of an  
eminent and glorious  
Church; our Saviour  
himself by way of pre-  
vention, calls his Church  
by the name of a little  
flock; as if a small num-  
ber were the ancient  
Character of the true  
Church; In so aligned  
Church hath many he-  
reticks and hypocrites;  
which indeed make a  
great noise for a visible  
Church; when as those  
that

mic.

## Dedicatorye.

wicked persons (saith Aug-  
sten) although they seeme to  
bee in the Church, yet they  
appertaine not to the true  
Church. That many are  
called, is the Church vi-  
sible & that few are cho-  
sen, is the Church inui-  
sible. Neither doe vve  
hereby make two chur-  
ches, when vve consider  
this Church after a two  
fold maner. In the Church  
something is beleeued, some  
thing is seene; We see that  
company of men which is  
the Church, but that this  
company is the true Church,

ONE

we

August. de  
Bapt. lib. 6.  
cap. 3.

Bellar. de  
Eccles. li. 3.  
cap. 15.

## The Epistle

we do not see it, but beleue  
it: this is *Bellarmines*  
confession, this is ours.  
Againe, looke back, and  
take a briebe Suruey of  
the Church in severall  
ages. It began with two  
in Paradise; there remai-  
ned in the flood but  
eight persons, & in that  
number there vvas an  
accursed *Cham*. In *So-*  
*dome* not ten persons,  
nay scarce three righte-  
ous to be found; there  
was but one *Ioshua* and  
*Calch*, of many thou-  
sands that entred the  
land



## Dedicatorie.

land of Canaan: In the  
fiery trial, but three chil-  
dren, at the coming of  
Christ, there was Simeon  
and Anna, Ioseph, and  
Mary, Zacharie, and Eli-  
zabeth, and not many  
more knowne to bee  
sincere professors of  
Gods Trueth, in the  
Church of Hierusalem.  
In the Colledge of the  
Apostles, there were but  
twelve, and one was the  
sonne of perdition. In the  
time of persecution for  
three hundred yeres af-  
ter Christ, Eusebius tels

1001

vs,

## The Epistle

Euseb lib. 8  
cap 2.

Hieron. ad  
Lucif.

vs; the Church was over-  
whelmed with the gale and  
dree Hosts of the Church  
abandoned themselves there  
to there. In the ages fol-  
lowing for 100 yeeres  
more, the Arian heresie  
so infected the Church,  
that the ship of the Church  
was almost sunke & saith  
Hierome. } If therefore in  
the first and best ages  
the Church was much  
darkned and obscured,  
what splendor and visi-  
bility should we expect  
in these latter dayes,  
wherein the deuill is let  
loose,

## Dedicatorie.

loose, seeking to deceive if  
it were possible to be vary. Be-  
lect themselves. bns. 103

Let it suffice, as God  
himselfe first planted  
his church in Eden with  
two, so he hath waered  
it in the Garden of his  
Spouse, with the increase  
of many, best knowne  
vnto himselfe, and hath  
promised a continuall  
preservation of it, where  
two or three are gathered  
together in his Name, and  
according to his Rule,  
(which our aduersaries  
cannot deny) we haue

ync

at



## The Epistle

at this day, a Church in  
Spaine, in Italie, in the  
East and West Indies, in  
euery place where the  
Inquisition reigneth, al-  
though the outward  
face of the Church doe  
not visibly appeare.

Your Church of Rome  
is too too visible in this  
Kingdome, although  
you haue not toleration  
of publike Exercise, nor  
is your Idol of the Masse  
set vp in the Temple,  
(which our good God,  
and gracious King for-  
bid) I speake not this in  
any

## Dedicatorie.

any sort to decline the  
visibility of our Church;  
for the Church is like  
the Moone, which hath  
often waxings & way-  
nings, and vve know  
the Moone at full, and  
and the Moone at the  
waine, is one and the  
same Moone, although  
not alike conspicuous.  
It was a *Quere* in the  
dayes of Salomon, Who  
can finde a vertuous wo-  
man? but (saith Austen)  
in that bee said, Who can  
find her, shewed the diffi-  
culty, not the impossibilitie  
of

August. de  
Tempore.  
Serm 217.

## The Epistle

of finding her: and this  
woman was the yfraelite.  
He that made that que-  
stion, was the wisest a-  
mong men; and he that  
expounded his meaning,  
knew well how to di-  
stinguish the right way  
from the counterfeit  
way, yet both agreeing in  
this, that the true Church  
was not easie to be dis-  
cerned. Saint Iohn tells  
vs, this woman took her  
flight into the wilderness,  
and there she was fed.  
If the Apostle had fore-  
told the place as well as  
her

Abraham  
T. 10. 11. 12.  
17. 18. 19.



## Dedicatoria

her flight, happily shee  
had beene pursued and  
found of many; but the  
place vvas a desert, ob-  
scure and vnfrequented,  
and therefore known to  
few; and for certain she  
was found of some, for  
otherwise shee had not  
bin fed. In vaine (I must  
confesse) had *Christ* cō-  
maunded vs to tell the  
*Church*, if there had been  
no *Church* to heare, and  
his precept had bin need-  
lesse to bid vs heare the  
*Church*, if there had been  
no *Church* to speak; yet  
a he

## *The Epistle*

*Acts 20.29.*

*Math. 23.3*

hee that warned vs to  
heare the Church, forwar-  
ned vs, that after his de-  
parture Griuous wolues  
would enter into the church  
and speak peruerse things.  
He that taught his Dis-  
ciples to obserue to doe  
according to all the  
Scribes and Pharisies  
should teach the, enters  
this caueat against their  
false glosses: Beware of  
the leauen of the Pharisies.  
He that said, Blindnes in  
part was hapned to Israel,  
told vs also, that the  
Church of Rome, if she  
did

## Dedicatorie.

did not continue in her  
goodnes, shee should also  
be cut off. And it is obser-  
vable, the same Church  
of Ierusalem, which the  
Prophet David called  
the Citie of God, was ter-  
med an Harlot by the  
Prophet Isay in his time;  
and that Temple which  
Solomon termed a House  
of Prayer in his dayes,  
was afterward by Christ  
called a den of theeues, the  
one shewed what the  
Church was, the other  
how it was altered, yet  
both agree, they were

Rom. 11.22

Psal. 48.19.

1 Kin. 8.20.

Math. 21.14



## The Epistle

one & the same church.

The Christian church was neuer brought to a lower ebbe, then was the *Iewish* Synagogue at the coming of Christ, & yet a man at that time might haue seen *Simeon* and *Zachary*, *Ioseph* and *Mary*, *Anna* & *Elizabeth*, the true seruants of Christ standing together with the *Sadduces* in the same Temple, which might wel be accounted as the house of Saints, in regard of the one; so a den of theeues in respect of the

## Dedicatorie.

the other. If therefore wee haue corrected the errours of the Romane church (as *Christ* whipt the theeues and money changers out of the Tēple) we doe not hereby make a new Church, but renew that house of Prayer, and restore it to the ancient and true seruice of *Christ*. If we had left our Mother, when we first found her sick, shee might haue iustly taxed vs of disobedience, and want of dutie towards her; but when

## The Epistle

the Priest saw her, and passed by, when the Leuite looked on her, and forsook her, Luther and Calvin perform'd the office of the good Samaritan, they came neere vnto her, and saw her, and tooke care to cure her wounded soule, and frō that time her children became Physicians, to heale, not parents to beget a new Church. To heale a sore, to purge a sick and diseased body, is not to make a new body, but to renew it, and



## The Epistle

and restore it to his former health: let me giue you but one familiar example of your owne in this latter age. Saint Francis established the Order of *Franciscans*, and they according to the meaning of their first Founders, did for a long time follow the Institution of their first Orders: afterwards, when certaine errors and corruptions had crept in among them, they separated themselves from the rest, and were called the Re-

## The Epistle

collects. Vpon this occasion a suit was comenced, to decide whether the *Recollects*, or the other *Franciscans* did adhere to the true orders of *S. Francis*. After examination, & deliberation had, the *Recollects* were found to adhere to the ancient Institutions of their Order, and thereupon Iudgement was published on their behalfe, and they were afterwards called the *Reformed Franciscans*. Such is the state of the *Reformed*

## *Dedicatorie.*

med Churches at this day; the true Church was first planted and established by Christ and his Apostles ; continued sound in Head & members for many ages : afterwards whē error and superstition had crept in, and gotten the vpper hand, there were certain *Recollects* , which complained of the corruptions and errours, which had sprung vp in the Roman church; wherupon after mature deliberation had of the true do-



## The Epistle

ctrine of Christ and his Apostles ; publication was made in the behalf of the *Recolleets* , that they were found to adhere to the ancient Institutions of Christ and his Apostles , and from and after that time they were called the *Reformed Churches*.

Will you bring a *Quo Warranto*, and examine for what cause , and by what authority the Protestants have reformed the errors of your Church ? I will tell you in

## *Dedicatorie.*

in brieſe. If for no other  
cauſe, yet for this alone,  
becauſe you are taught  
to eate your God, and kill  
your King, they might  
juſtly ſeek a reformation  
in doctrine and man-  
ners: but the trueth is,  
there were falſe Prophets  
gone out into the world; and  
for that cauſe Chriſt  
gaue his commiſſion to  
try the ſpirits, whether they  
were of God; and accor-  
dingly they proceeded  
to examination of the  
doctrine of the Scrip-  
tures, by Fathers, & coun-  
cels.

*Mariana.*

1. Iohn 4. 1.

*The Epistle.*

cels, and after publication of wittnesſes, they receiued vvarranty fro the anciēt Biſh. of Rome, and your owne famous Councell of Trent, the one commending that doctrine to the Chriſtians of their daies, which we now profeſs, the other commanding a reformation (in the Roman church) of ſuch errorrs in faith & maners as we condemne. I will giue you inſtances in both.

Your worſhip of Images, (which you receive

as



Dedicatorie.

as an article of faith) for  
feare of Idolatry we haue  
reformed, if you require  
warranty from the Ro-  
mane Church, Gregory  
Bishop of Rome pro-  
claimes it to the Christi-  
ans of his time: Let the  
children of the Church bee  
called together & taught by  
the testimonies of holy scrip-  
tures, that nothing made  
with hands may bee wor-  
shipped. Your doctrine  
of Transubstantiation,  
which you haue decreed  
for an Article of Faith,  
we haue reformed; if  
you

Greg lib. 9.  
Epist 9.

## The Epistle

Gelas. cont.  
Eurych. &  
Nestor.

you expect warrantie  
from the Roman church,  
Gelasius Bish. of Rome  
published and professed  
our doctrine flat cōtrary  
to the faith of Transubst.  
In the Sacrament is cele-  
brated an image, or resem-  
blance of the body & bloud  
of Christ, and there ceaseth  
not to be the substance and  
nature of bread and wine.  
Your halfe Cōmunion we  
haue reformed; if you  
require warranty from  
the Roman Church, Ju-  
lius Bish. of Rome, spea-  
king of the deliuering

## Dedicatorie.

to the people, a sop dipt  
in vvine, for the vvhole  
Communion, tels vs: In  
*Christs institution there is*  
*recited the deliuering of the*  
*bread by it selfe, & the cup*  
*by it selfe, lest inordinate*  
*and peruerse deuices wea-*  
*ken the soundnesse of our*  
*faith. These are funda-*  
*mental points, & agree-*  
*able to the tenets of our*  
*Church, and are warra-*  
*nted to vs by the ancient*  
*Bishops of Rome them-*  
*selues; and if the Popes*  
*doctrine be infallible in*  
*points of faith, (which*  
*you*

De Consecrat. Dist.  
cum omne.



## *The Epistle*

you teach and professe)  
without doubt they  
may bee sufficient war-  
ranties for you to allow  
this Reformation.

I wil come neerer vn-  
to you, & descend from  
the ancient Bishops of  
Rome, to your late Coun-  
cell of Trent, which in-  
tended & wished a Re-  
formation in faith and  
manners, euen of those  
things w<sup>ch</sup> we haue re-  
formed: your Prayer &  
Service in an unknowne  
tongue, we haue restored  
to the vnderstanding of  
the

## Dedicatorie.

the heate, if you expect  
warrantie from your  
ovne Church, your  
Councell of Trent, (al-  
though they reformed  
not this doctrine) yet  
for the better satisfactiō  
and instruction of the  
ignorant, lest (say they)  
the sheepe of Christ should  
thirst, & the children crave  
bread, and none should bee  
ready to giue it them, it was  
decreed, that the Priests &  
Pastors should frequently  
expound, and declare the  
mysterie (of that vn-  
knowne Seruice to the  
peo-

Conc. Trid.  
Sess. 22. c. 8.

## The Epistle

people.) Your superstitious ceremonies of many lights and candles, and your certaine number of Masses, vve haue reformed. If you expect warranty frō your own Church, your Councell of Trent confessech, They were first inuented rather out of superstitious deuotion, then true religion; and therfore say they, let the be altogether remooued frō the Church. Your Indulgences, (which are made an article of Faith) vve haue reformed; if you

*Quarundā  
verò Missa-  
rū et Can-  
delarū cer-  
tū numerū  
qui magis à  
superstitio-  
so cultu quā  
à verā Reli-  
gione iunē-  
tus est, om-  
nino ab Ec-  
clesia remo-  
ueant. I-  
dem cap. 9.*

ex-



## Dedicatorie.

expect warranty from  
your ovyv Church, you  
may answer with the  
Fathers of the Trent  
Couicell: The Popes Offi-  
cers in collecting money for  
Indulgences, gave a scan-  
dall to all faithfull Christi-  
ans, which might seeme to  
be without hope of Refor-  
mation; and therefore we  
haue reformed the. Your  
lasciuious & wanton songs  
which are mingled with  
your Church Musicke, vve  
haue reformed; if you  
expect warrantie from  
your own church, your  
owne

*Quastorum  
abusus vt  
coru emen-  
dationi spes  
nulla relin-  
videatur,  
Ec.*

*Ab Ecclesia  
verò Musi-  
cas eas, vbi  
sue organo,  
sue cantus  
lasciuus, aut  
impurum  
aliquid mis-  
cet —*

## The Epistle

*-Vt Domus  
Dei verè  
domus ora-  
tionis esse  
videatur.  
Idem ibid.*

*Ordinarii  
locorū Epif-  
copi ea om-  
nia prohibe-*

owne Coūcel complained of it, and wished it might be reformed, and they giue the reason for it: That the House of God may appeare to bee the house of prayer. Your Superstition, your Idolatrie, your Couetousness, which you confesse to haue crept into the Masse, by the error of time, and wickednesse of men, vve haue reformed; if you require warrantie from your own church, your Coūcell decreed, That the Ordinary should bee very carefull

## Dedicatorie.

carefull to remoue all those things, which either concetiousnes, or worship of idols, or superstition had brought in. Lastly, your priuate Masse we haue reformed, and restored to the Communion of Priest and people; if you expect warrantie from your own Church, Anacletus, and Calixtus, (both Bishops of Rome) decreed; that after Consecration all present should communicate, or else bee thrust out of the Church. And your late Councell of Trent, although

*re atque è  
medio tolle-  
re sedulo  
current ac  
teneantur,  
qua vel a-  
uaria i-  
dolorum ser-  
uitus, vel  
superstitio  
induxit.*

*Idē Can.9.*

*Dist. 1. E-  
piscopus &  
2. Peracta.*



## The Epistle

though they reformed  
not this doctrine, yet  
*Optaret quidē sacrosancta  
Synodus; The Coucell could  
wish, that the people might  
cōmunicat with the Priest;*  
and there they giue the  
reason for it: Because it  
would be more fruitful and  
more profitable.

Scil. 22. c. 6.

If therefore we haue  
changed your Sacrifice  
into a Sacrament; your  
carnal and grosse eating  
of Christ, into a spiritu-  
all receiuing by faith;  
your half Communion  
into the whole Sacra-  
ment

## Dedicatorie.

ment of the body and  
blood of Christ; your  
priuate *Masse*, into the  
publike communion of  
Priest and people: your  
adoration of Images, in-  
to the true worship of  
God in spirit and truth;  
your prayer and seruice  
in an vnknown tongue,  
into the vulgar lãguage  
to be vnderstood of the  
cōmō people; your lasci-  
uious & wanton songs,  
into *Dauids* Psalmes: we  
haue don nothing here-  
in, but what the Apo-  
stles, what the holy Fa-  
thers,

## The Epistle

thers, what the ancient  
Bish. of Rome taught in  
the first & best ages, and  
what your grand Coun-  
cell of Trent intended,  
and wished to be refor-  
med in this latter age.  
Nay more, since your  
Councell hath made se-  
uerall Decrees for Refor-  
mation; since they can  
neither plead want of  
Authority, nor want of  
time, during the liues of  
eight Popes, and eighteen  
yeres continuance, why  
they did not proceed, &  
put in execution those  
Decrees.

The Coun-  
cel of Trent  
began An.  
1545. and  
ended Ann.  
1563.  
Bell. Chro-  
pa. 121. 123.



## *Dedicatorie.*

Decrees. I hope wee  
shal deserue the greater  
thanks from your Popes  
and Cardinalls, for re-  
stifying those abuses  
which they themselues  
condemned, and from  
their owne Decrees and  
faire pretences, may iust-  
ly arrogate to our selues  
that honorable Title of  
Reformed Churches.

Giue me leaue there-  
fore by way of counter-  
challenge to your Iesuit,  
to vse the words of so-  
bernes & truth: Where  
was your Church & Trent

## The Epistle

thers, what the ancient  
Bish. of Rome taught in  
the first & best ages, and  
what your grand Coun-  
sell of Trent intended,  
and wished to be reformed  
in this latter age.  
Nay more, since your  
Councell hath made se-  
uerall Decrees for Reformation;  
since they can  
neither plead want of  
Authority, nor want of  
time, during the liues of  
eight Popes, and eighteen  
yeres continuance, why  
they did not proceed, &  
put in execution those  
Decrees.

The Councel of Trent  
began An.  
1545. and  
ended Ann.  
1563.  
Bell. Chro-  
pa. 121. 123.

## Dedicatorie.

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shal deserue the greater  
thanks from your Popes  
and Cardinalls, for re-  
stifying those abuses  
which they themselues  
condemned, and from  
their owne Decrees and  
faire pretēces, may iust-  
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Giue me leaue there-  
fore by way of counter-  
challenge to your Iesuit,  
to vse the words of so-  
bernes & truth: Where  
was your Church & Trent

b

do-



## The Epistle

doctrine before Luther?  
for I call God and his  
heavenly Angels to wit-  
nes, that notwithstanding  
you obtrude the  
invisibilty of our church  
as a stumbling block  
to the ignorant, not-  
withstanding your great  
brags of an outward  
face of an eminent,  
and glorious Romane  
Church; yet your Trent  
faith and doctrine vvas  
far frō the knowvledge  
of Christ & his Apostles:  
nay more, if any Iesuite,  
or all the Iesuites aliue,  
can

## Dedicatorie

can proue your Romani  
Faith had Antiquity, Uni-  
uersality, and Succession,  
in all ages, and that your  
Trent Articles were plain-  
ly, commonly and con-  
tinually taught, & recei-  
ued *de Fide*, as Articles  
of Faith, before Luther,  
let all the *Anathema's* in  
your Trent Council fall  
vpon my head. And as  
touching the great noise  
and rumors of your Ca-  
tholike Church, if you wil  
consider and weigh it  
with wisdom and mo-  
deration, you shall find  
mid b 2 it

## The Epistle

it wholly depends upon  
two doubtfull and un-  
certain conclusions (viz)  
The Infalibilitie of the  
Popes and the Invention of  
the Priest. These are but  
two slender threads to  
uphold the Vniuersall  
faith of all Christians;  
and therefore blame not  
us if such things seeme  
harsh and unauailable in  
our eares; when many  
millions of soules should  
depend upon the Infalli-  
bilitie of one man; & that  
man by your owne sup-  
posall may draw you into  
him



# Dedicatory

him innumerable soules  
to hell. That man who  
hath the name and ma-  
ture of *Antichrist* in his  
person, in the one as he  
is against Christ and his  
doctrine, in the other as  
he claimes to be Christs  
Vicar, & sit in his stead,  
(for the very name of *An-  
tichrist* imports both.)  
That man upon whose  
forehead, (by the testi-  
monies of learned Au-  
thors) the word *Mysteri-  
e*, the very mark of the  
*Beast* was, some do  
writte, That man who  
is

Goodly  
man

Revel. 17.

the 13th

the 13th  
you see

*Anti-Christ*  
signifies,  
Against  
Christ, and  
to be in the  
place of  
Christ.

Dr. James  
in his Epist.  
Dedicatory  
of the Cor-  
ruption of  
the Fathers  
&c.

# The Epistle

ἐν ἄλλοις  
Ρώμη.

Revel. 17.

2. Theff. 2. 4

I haue said  
you are  
Gods. Psal.

82. 6.

1. Tim 4.

Cons. Flor.  
in Decret.  
Eugenij.

is pointed at by the A-  
postle, to be that Anti-  
christ, by his habitation  
seated vpon seven hills.  
That man, who hath  
the character of the man  
of sin, which aduanceth him-  
selfe above all that are cal-  
led Gods, (viz.) the Kings  
and Princes of the earth.  
That man, who hath  
published the doctrine of  
Devils, by forbidding of  
meats, and Marriage vnto  
Priests. Lastly, that  
man whose Infallibility,  
whose Succession, whose  
Orders, whose Baptisme,  
and

## Dedicatorie.

and Christianitie it selfe,  
depends vpon the *Inten-*  
*tion* of a silly Priest, of  
whose *Intention* none can  
be assured by your owne  
confessions.

Bell de lu-  
stif. li 3. c. 8.

It is not the great sound  
of a visible Church that  
must outface the truth;  
(for the emptiest vessels  
make the greatest sound)  
neither is it the name of  
Catholike, (which you  
wholly appropriate to  
your selues) sufficient to  
prone your Church Ca-  
tholike: nay more, your  
pretences of *Scriptures*,



## The Epistle

of Traditions, of Fathers,  
of Councils, of an Infalli-  
ble Church, are but figge-  
leaves, to couer the na-  
kednesse of your new  
borne faith: for it shall  
appeare, (by this small  
*Treatise*) that your chie-  
fest Scriptures, on which  
you build your Trent  
doctrine, are Apocryphal;  
your Traditions, which  
you haue equalled to  
the Scriptures, are Apo-  
staticall: your Fathers,  
which you assume for  
Interpreters of the Scrip-  
tures, are spurious and  
coun-

*Dedicatorie.*

councels, your Con-  
cels, which depend vpon  
the Infallibilitie of the  
Popes iudgment, are er-  
ronious & doubtful, and  
you impetred *Catholike*  
*Church*, which is made  
the onely rule of Faith,  
is neither a whole, nor  
yet a sound member of  
the *Catholike* and *Vni-*  
*uersall Body*. This way  
therefore which you  
take, is a cloke & colour  
to darken truth, by out-  
ward shewes, and spe-  
cious pretences, and  
therefore *Via Deuia*, a

The Epistle.

Num. 12. 29

vandering and By way.  
Neither is it your bit-  
ternesse and inuectiues  
against a Lay man, shall  
make me silent in Gods  
cause, for I say with Mo-  
ses, Would God all the Lords  
people could prophesie, and  
I hope there will neuer  
be wanting a Midab, &  
a Medab, to assist Moses  
and Aaron, that may be  
able to vindicate Gods  
Honor and Truth, & ease  
our painful Pastors and  
Ministers, which most  
laboriously performe the  
work of an Evangelist, and  
con-



*Dedicatorie.*

conuert soules by preaching, which yours peruert by *Controuersies of Disputations*: I hope, I say, there wilbe alwaies some, who wil publish to the shame of your *Romish* Pastors, the palpable ignorance of the Laitie, who with an implicite faith, & inuolued obedience, resigne vp their sight and senses to blind guides. Let the Trueth of God and his Church flourish, & no rayling accusation of an Aduersary shall deterre me

## The Epistle

mee from my service to  
his cause. In the meane  
time I will appeale to  
your own consciences,  
whether it bee Catho-  
like doctrine, or fauour  
of Christian Charitie,  
w<sup>ch</sup> your Iesuites teach,  
(viz.) That the Reformed  
Churches are no more to be  
heard, then the deuill him-  
selfe, although they speake  
trueth, and agreeable to the  
Scriptures; nay more, it  
speake it with shame and  
griefe, the Pope at this  
day allowes the Talmud  
of the Iewes, and yet  
pro-

*Hæreticos  
non magis  
audiendos  
esse etiam si  
vera et sa-  
cris literis  
cōfontanea  
dicant, aut  
doceant quā  
Diabolum.  
Mald. in  
Math. 16. 6*

*Discept.  
Theol.  
Sect. 2.*

Dedicatorie.

prohibites the Books of  
Protestants.

Give mee leave there-  
fore to speake to you, as  
sometime S. Austen spake  
to the Donatists: If you  
will be wise, & understand  
the truth, it is well; if o-  
therwise, it shall not grieve  
mee, that I haue taken this  
paines for you. for though  
your hearts retorne not to  
the peace of the Church, yet  
my peace shall retorne to  
mee in the Church. The  
cause is Gods, the la-  
bour is mine; if you wil  
reade it impartially, and  
can

Aug. contr.  
Pet. lib 3.  
cap. 52.



*The Epistle &c.*

can shew me any error  
clearly, faithfully, and  
moderately, I wil make  
a work of *Retractions*,  
and I professe openly  
with righteous *Iob*: O  
that mine aduersary would  
write a Booke against mee,  
I would take it upon my  
shoulder, and bind it as a  
Crowne vnto me.

**H. L.**



## The Contents.

### Sect. 1.

**T**He safest and onely infallible way to finde out the true Church, is by the Scriptures. Pag. 1.

### Sect. 2.

Our Aduersaries pretences, from the obscurity of Scriptures, and inconueniences of the Lay peoples reading them, answered. p. 16.

### Sect. 3.

The Scripture, according to the Iudgement of the ancient Fathers, is the sole Iudge of Controversies, and Interpreter of it selfe. p. 43.

### Sect. 4

## The Contents.

### Sect. 4.

Our Adversaries, howsoever they pretend by taking an oath, to make the Fathers Interpreters of the Scriptures, yet indeed they make themselves sole Interpreters of Scriptures and Fathers. P. 58

### Sect. 5.

The intire Canon of Scriptures which wee professe (without the Apocryphall additions) is confirmed by pregnant testimonies in all ages, and most of them acknowledged by the Romanists themselves. P. 86

### Sect. 6.

Our Adversaries pretences from the Authorities of Fathers and Councils to prove the Apocryphall Booke Canonical answered. P. 120

### Sect. 7.



## The Contents.

### Sect. 7.

The Romanists in poynt of Traditions, contradict the truth and themselves: grounding most of their erroneous Doctrine upon unwritten Traditions, and yet frequently alledge the written Word for them.

P. 144

### Sect. 8.

The most generall pretended Traditions of the Romane Church, were utterly unknown to the Greeke Church, and want Antiquitie, Uniuersalitie, and Succession, the proper markes of true Traditions in the Roman Church.

P. 167

### Sect. 9.

The Scriptures are a certaine, safe and euident direction to the right way of Salvation, and consequently to ground Faith

## The Contents.

Faith upon unwritten Traditions, is an obscure, uncertaine and dangerous By-way. p.245

Sect. 10.

Our Adversaries make great boast of the Testimonies of the ancient Fathers in generall, yet when they come to sifting particular poynts, either by secret evasion they decline them, or openly reject them. p.280

Sect. 11.

The most substantiall poynts of Romaine Faith and Doctrine, as they are now taught and received in the Church of Rome, were never taught by the Primitive Church, nor received by the ancient Fathers.

p.307

Sect. 12.

Saint Augustine in particular is much disparaged by the

## The Contents.

the Romanists; and for instance in many severall poynts of moment, wherein hee professedly concurrerth with vs, is expressly reiected by them.

P.335

### Sect.13.

Saint Gregorie, pretended to be the Founder of the Roman Religion in England, by sending Austen the Monke, for conversion of this nation, in his undoubted writings, directly opposeth the Romish Faith in the maine poynts thereof.

P.347

### Sect.14.

Councels which are so highly extold, and opposed against vs, were neither called by lawfull authoritie, or to the right ends, as is confessed by the ingenuious Romanists.

P.370

### Sect.15



## The Contents. I

### Se<sup>c</sup>t. 15.

Councells, which our Adversaries pretend, as a chiefe Bulwark of their faith, give no support at all to the Romish Religion, as it is proued by particular obiections made against seuerall Councels in all ages, by the Romanists themselves. p. 386

### Se<sup>c</sup>t. 16.

The Councell of Trent, which is the maine Pillar, and last resolution of the Roman faith, is of small or no credit at all, because it was neither lawfully called, nor free, nor generall, nor generally receiued by the Romanists themselves. p. 420

### Se<sup>c</sup>t. 17.

In the Roman Church, which our aduersaries so highly extoll aboue the Scriptures, there is neither safetie nor certaintie, whe.

## The Contents,

whether they understand the  
Essentiall, or Representative, or  
the Virtuall, or the Consistoriall  
Church. P. 452

### Sect. 18.

The most common Plea of the  
Romanists drawne from the In-  
fallibilitie, Authoritie, and Ti-  
tle of the Catholike Church, is  
proved to bee false, vaine, and  
frivolous. P. 468

### Sect. 19.

The Church which our Ad-  
uersaries so much magnifie a-  
mong themselves, is finally resol-  
ved into the Pope, whom they  
make both the Husband and  
the Spouse, the Head and the  
Body of the Church. P. 496

### Sect. 20.

The Church is finally resol-  
ved into the Pope, who wants  
both Personall and Doctrinall  
suc-

## The Contents.

Succession, as appears by several instances, and exceptions, both in matters of Fact, and matters of Faith. P. 513

### Sect. 21.

The infallibility of the Popes Judgement, which is made the Rule of Faith, to determine all Controversies, is not yet determined by the learned Romanists amongst themselves.

P. 545

### Sect. 22.

The Church upon which the learned Romanists ground their Faith, is no other then the Pope: and the Church upon which the unlearned Romanists do rely, is no other then their Parish Priest.

P. 572

### Sect. 23.

Eminent and perpetual infallibility, is no certain Note of the



## The Contents.

*the true Church, but the contrary rather, as it is prooued by instances from Adam to Christ.* p. 592

### Sect. 24.

*The Latencie and obscuritie of the true Church is prooued by pregnant testimonies of such who complained of corruptions and abuses, and withall decreed a Reformation in all ages, from the time of Christ and his Apostles, to the dayes of Luther.*

p. 610

### Sect. 25.

*The asorenamed corruptions, and most remarkable declination of the Church of Rome in the later ages, was foretold by Christ and his Apostles in the first Age.*

p. 666

Sect.

# The Contents.

the true Church, but the con-  
fession Sect. 26. 100

*The Conclusion of this Trea-  
tise, shewing in sundrie parti-  
culars, the certaintie and safetie  
of the Protestant, And the un-  
certaintie and danger of the  
Romish Way.* p. 675

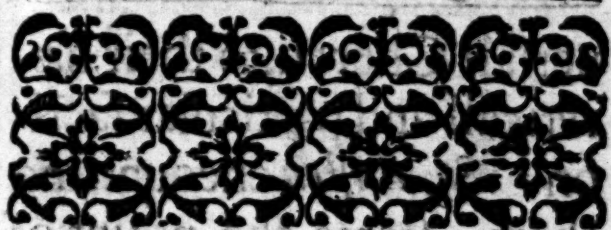
**THE CONTENTS**

the true of Christ and in A-  
pples to the day of Luther.  
p. 610

Sect. 27. *Via*  
the aforementioned coun-  
sel, and most remarkable di-  
stinction of the Church of Rome

**THE CONTENTS**

of Christ and in Apples to  
the first Age. p. 666  
Sect.



# VIA DEUIA:

## THE BY-VVAY.



### SECT. I.

*The safest, and onely infallible  
way to finde out the true  
Church, is by the Scripture.*

**W**Hen the Dona-  
tists, in the most  
flourishing times  
of Christian Re-  
ligion, arrogantly and pre-  
sumptuously appropriated  
the Catholique and Vni-  
uersall



*Questio est  
ubi sit Ec-  
clesia: quid  
ergo facturi  
sumus? an  
in verbis no-  
stris eā qua  
suri, an in  
verbis capi-  
tis sui Dom.  
nostri Iesu  
Christi? Pu-  
to quod in  
illius potius  
verbis eam  
quare de-  
bemus, quia  
veritas est,  
et novit  
corpus suū.  
Aug. de v-  
nit. Eccles.  
cap. 2.*

uersall Church, to their hæ-  
reticall and particular facti-  
on: S<sup>r</sup>. Austen encountring  
them, states the poynt of  
Controuerfie in this ma-  
ner. The question is where the  
Church should bee, what then  
shall we doe? shall wee seeke it  
in our owne wordes, or in the  
wordes of our Lord Iesus? In  
my iudgement we ought rather  
to seeke the Church in his owne  
wordes, for that he is the truth,  
and knoweth his owne body.

You haue heard the que-  
stion propounded, and an-  
swered by the Oracle of that  
age. Such is the difference  
at this day, betwixt the  
Church of Rome and vs;  
and I heartily wish, wee  
might ioine issue with them  
vpon the like tearmes, and  
both

both agree with one vnanimous consent to seeke the Church of God in the word of God; then should wee be gathered, as sheep to one sheep-fold, and the weake in faith should be receiued, not to doubtfull disputations, but to the reading of the Scriptures: and they that now question the Visibilitie of our Church before *Luther*, would first examine the infallibilitie of their owne, by the Touchstone of the Gospell; and the rather, because it is agreed on both sides, that whatsoeuer Church professeth, that faith and doctrine, which Christ and his Apostles taught in the first age, the same Church and doctrine

Cant. I. 7.

hath continued more or lesse visible in all ages. But to returne to the *Donatists*.

When Christ in the *Canticles*, demanded of his *Sponse* where she rested *Meridie*, at Noone-day, the *Donatists* concluded Christs question with their owne answer, that the Church did rest *Meridie*, and that was in the *South*: & from this ground, excluded all other Churches, but their owne in the *South* of *Africk*: The *Donatists* claime, was seemingly deriued from the authoritie of the Scriptures (for *Donatus*, and *Austen*, heretique and Catholique, both vrge the Scriptures;) but obserue the difference; Saint *Austen* puts the whole issue of his cause



cause vpon the Scripture; the *Donatists* claimed their doctrine by the publique voyces of the *Africans*, they assumed to themselves the title of the *Catholike Church*: they magnified the *Councils* of their *Bishops*; they gloried in their frequent, though fained *miracles*: these were the principall grounds of their Church, and vpon these they challenged that great *Champion*: but heare what answere hee makes them. Let the *Donatists*, if they can, shew their Church, not in rumors and speeches of the men of *Africa*, not in the *Councils* of their *Bishops*, not in discourses of any *Writers* whatsoever, not in signes and miracles that may bee forged, for we are

*Remotis ergo omnibus talibus, Ecclesiam suam demonstrant si possunt, non in sermonibus & rumoribus Afrorum, non in Conciliis Episcoporum, non in literarum querumlibet disputarum, non in signis*

Et prodigiis  
 fallacibus,  
 quia etiam  
 contra ista  
 verbo Dom.  
 preparati  
 et cautiores  
 discimus  
 sed in pre-  
 scripto Le-  
 git, in Pro-  
 phetarum  
 predictis, in  
 Psalmorum  
 cantibus, in  
 ipsius Pasto-  
 ris vocibus,  
 in Euange-  
 listarum pra-  
 dicationibus  
 et laboribus  
 (hoc est) in  
 omnibus Ca-  
 nonicis San-  
 ctorum libro-  
 rum autho-  
 ritatibus.  
 Aug. de v-  
 nit. Eccles.  
 cap. 16.

forewarned by Gods word, and  
 therefore fore-armed against  
 those things: but in the pre-  
 script of the Law, in the predi-  
 ction of the Prophets, in the  
 verses of the Psalmes, in the  
 voices of the Shepherd him-  
 selfe, in the preaching and  
 workes of the Euangelistes,  
 that is in all the Canonick au-  
 thorities of the sacred Scrip-  
 tures.

If Saint Austen had been  
 living in these dayes, either  
 he must haue retracted this  
 Protestant doctrine, or hee  
 would haue beene repured  
 for an heretique; for all  
 these marks, which were an-  
 ciently maintained by the  
 Donatists, are proclaimed  
 by our aduersaries to be vi-  
 sible characters of the true  
 Church.

Church: neither did this learned father require more of the *Donatists*, then the *Catholiques* of those times were willing to performe on their parts; and therefore hee bindes himselfe to the same conditions which hee required of his aduersaries, and withall renders the reason of his demand. *Quia*

*nec nos propterea dicimus, &c.*

Because wee our selues doe not say wee must therefore be beleueued, for that wee are in the Church of Christ, or else for that *Opratus* and *Ambrose*, and infinite other *Bishops* of our *Communion*, haue commended the Church which wee hold, or because our Church hath bin published in the *Councils* of our *Colleagues*, or be-

*Nec nos propterea dicimus nobis credere oportere quia in Ecclesia Christi sumus quia ipsam quatenus commendauit Mileuitanus Opratus, vel Mediolanensis Ambrosius, vel alii innumerabiles nostra communionis Episcopi, aut*



quis nostro-  
rum Colle-  
garum Con-  
ciliis pradi-  
cata est aut  
quia per to-  
tum orbem  
in locis san-  
ctis qua fre-  
quentat no-  
stra com-  
munionem  
mirabilia  
fiunt. Aug.  
de unit. Ec-  
cles. cap. 16.

cause in all places of the world where our Communion is frequented, there are so many miracles wrought. This was the doctrine of Saint *Austen*, and the ancient Fathers, and this is ours; they required no more of the *Donatists*, but to lay apart all pretended titles, and relie onely vpon the word of God, we offer to the *Romanists*, no lesse then to accept the same conditions vpon triall of that title, and relie only vpon that word.

I must confesse, I thinke a more speedy way might haue been found to haue giuen an answer to the Controuersies of that age: for Saint *Austen* might haue poynted at the Church in the

the West, which was then as conspicuous as the Sun at Noone day; hee might haue answered them, it was *a Citie vpon a hill*, which was visible to all. He might haue produced the Apostle for a witnesse, that *her faith was published throughout the whole world*: he might haue confuted them with sacred Councells, and Doctrine of the ancient Fathers, and confirmed his trueth with the death of constant Martyrs, which sealed their doctrine with their blood in the testimonie of the true faith. Certainly, all these proofes were pregnant in his time, and he might easily haue produced them in behalfe of his Church (as

*Ne in Ecclesia errares, ne quis tibi diceret Christus est qui non est Christus, aut Ecclesia est qua non est Ecclesia, audi vocem Pastoris — ostendis Ecclesiam ne quis te fallat in nomine Ecclesie. Aug. Psal. 69.*

our aduersaries in these dayes doe for theirs :) but hee left these brags to these latter times, and sends them to the Law, to the Testimonies, to the word of Christ, that speaketh better things then was possible for man to vtter; and to that end (saith hee) thou mightest not erre in the Church, and lest any man should say this is Christ, who is not Christ, or this is the Church which is not the Church, heare the voyce of the Shepheard, hee hath shewed thee the Church, that the name of the Church may not deceine thee. The summe and substance therefore of S<sup>t</sup>. Austens doctrine was this, that neither Bishops, nor Councils, nor Miracles, nor rumors of the Carho-



Catholique name, doe demonstrate the Church of God to be Catholique (for all these are common to heretiques, as well as Catholiques;) but the holy Scriptures which beare the testimony of Iesus, they onely carry the infallible markes of his trueth, and *in them* (saith hee) *wee haue knowen Christ, in them we haue knowen the Church.*

Neither was this the opinion of Saint *Austen* only; for Saint *Hierom* tels vs, that in his dayes the Church was not gone out of her limits of the holy Scriptures, and from thence the timber and materials must bee taken, with which the house of wisdom is to bee built. And Saint *Chrysostome*

as

*In Scripturis didicimus Christum, in Scripturis didicimus ecclesiam.*  
Aug. ep. 106

*Non est egressa de finibus suis, id est de Scripturis sanctis.* Hier. lib. 1. c. 1. in Mich.

Chrys. in o-  
pere imper-  
fecto. Hom.  
49.

Non enim  
per alios di-  
spositionem  
salutis no-  
stra cognō-  
uim⁹, quam  
per eos per  
quos euan-  
gelium per-  
uenit ad nos  
quod quidē  
tūc præconi-  
auerunt, po-  
stēa verò per  
Dei volun-  
tatē in scrip-  
turis vobis  
tradiderunt  
fundamen-  
tum et Co-  
lumnā fidei  
nostra futu-  
rum. I. en.  
advers. hæ-  
res. l. 3. c. 1.

as a wise Master-Builder in  
this house, gaue this *Caueat*  
to the worke-men in after  
ages; It can no way be known  
which is the true Church (*nisi*  
*tantummodo per Scripturas*)  
but onely by the Scriptures; o-  
therwise if they had regard to  
other things, they should bee of-  
fended and perish, and not vn-  
derstand which is the true  
Church. And lastly, the lear-  
ned Father *Irenæus* assures  
vs; Non per alios, &c. by no  
other haue wee knowne the way  
of our saluation, but by them,  
by whom the Gospel came to vs,  
which verily they then preach-  
ed, and afterwards by the will  
of God deliuered the same to  
vs in the Scriptures, to bee the  
Foundation, and Pillar of our  
Faith.

Tell

Tell me then in this latter age and time of Controversie, wherein it is commonly voyced in our eares, *Loe heere is Christ, and there is Christ*, this is the true Church, and that is the true Church; how shall the religious man, which loueth trueth, and seeketh comfort, resolute himselfe? to which Church shal he safely ioine himselfe, when perhaps he wants the learning, perhaps the leasure to looke backward for 1600 yeeres, and rightly examine the doctrine of both Churches? If hee seeke the Protestant Church, behold shee being poore, & despised for want of continued eminencie, is become a stumbling blocke



Rev. 17.2,  
&c.

to the ignorant. If he looke on the Roman Church, behold, *Shee is arrayed in purple and scarlet colour; and decked with gold and precious stones, and the inhabitants of the earth have beene made drunke with the wine of her fornications, and they that follow her, wonder with great admiration.*

And without doubt the Popes triple Crownes, the golden crosses, the Legend of Saints, the multitude of professed Orders, their pompe in Processions, their rich cloathing of Images, their pretended power of their Priesthood, the great rumour of their Catholique cause, their Iubilies, and Pardons, their Merits and Miracles doe so dazle the eyes

eyes of the ignorant and common people, that they thinke there is no Church true and visible but the Roman Church: and certainly the case thus standing, wec have no better plea for our Church, then the holy Father Saint *Austen*, sometimes made to *Petilian* the Donatian heretique; *Whether of vs be Schismaticques, we or you, aske you not me, I will not aske you; let Christ bee asked, that hee may shew vs his owne Church.*

*Utrum nos  
schismatici  
sumus an vos,  
nec ego, nec  
tu sed Chri-  
stus interro-  
getur ut in-  
dicet eccle-  
siam suam.  
Aug. cont.  
lit. Pet lib.  
2. c. 85.*

SECT.



## SECT. II.

*Our aduersaries pretences from  
the obscuritie of Scriptures,  
and inconueniences of the  
Lay peoples reading them,  
answered.*

**I** Speake not this, as if  
the Romanists of these  
times did wholly waue  
the Scriptures: for if wee  
may credit Doctor Sanders;  
There are most plaine Scrip-  
tures in all poynts for the Ca-  
tholique Faith, and none at all  
against the same. And their  
owne Bristow would make  
the world beleeue, from the  
beginning of Genesis, to the end  
of the Apocalyps, there is no text  
that

Rocke of  
the Church  
cap 8. p. 193

Brist. Mot.  
48.



*that makes for us against them, but all for them.* If these men haue spoken the trueth, let them beare witnesse of the truth, onely let me tell you, the *Rhemists* in their Annotations vpon the Gospel, professe in the name of their Church, that, *if wee should, when wee came to yeeres of discretion, be set to picke our Faith out of the Scriptures, there would bee a mad worke, and many Faiths among vs.* And their fellow *Ecchius* proclaimes to all the world, that the *Lutherans* are dolts, which will haue nothing beleeued, but that which is expresse Scripture: for all things are not deliuered manifestly in the Scriptures, but very many are left to the determination of the Church,

*Rhem. Annot. in 1. Cor. 1. 3.*

*Ecch. Ecchirid c. 4.*

*Heresim esse  
si quis dicit  
necessarium  
esse vt Scrip-  
tura in vul-  
gares lin-  
guas cōuer-  
tantur.  
Sand. visib.  
Monar. hæ-  
ref. 191.*

*Diaboli in-  
uentum esse  
vt populus  
Biblia lege-  
re permitte-  
retur. Pe-  
ref. de Tra.  
part. 1.  
assert 3.*

*Church.* And their Profelyte *Sanders*, who pretends such euident testimonies of the Scriptures in behalfe of his Church, accounts it *no better then heresie to translate them.* And *Peregrinus* his fellow Iesuite, complaines; *It is the Devils inuention. to permit the people to reade them.* And it is the generall vote of the best learned Romanists, The reading of the Bible makes more hereticall Lutherans, then Roman Catholiques. If therefore the Scriptures are such pregnant & plaine testimonies in behalfe of the Romane Faith (as some Romanists pretend) why do they condemne the translating of them? why do they not permit the people to reade

reade them? and if all places of Scripture make for them, and none for vs, how comes it to passe, that by reading them, many Papists by their own confession become Protestants?

It is the blasphemous assertion of *Albertus Pigghius*, that the Apostles haue written certaine things, but not to that end their writings should rule our faith, but rather that they should be vnder, and ruled by our faith and Religion. And heereupon hee quarrels with all those that submit their knowledge to the authoritie of the Gospel: *If thou shalt teach (faith hee) that those things must be put to the Iudgement of the Scriptures, thou shewest thy selfe*

10

*Nō ut scripta illa praessent fidei et Religioni nostra, sed potius ut subessent.*  
Pig Hicrar.  
lib. 1. c. 2.

*Si dixeris hac referri oportere ad iudicium Scripturarum cōmuni te sensus*



*ignarū esse  
comprobat,  
sunt enim  
scriptura  
mūtī Indis-  
ces. Pigh.  
cont. 3. de  
Eccles.*

to bee voyd of common reason :  
for the Scriptures are dumbe  
Iudges, & cannot speake. Nei-  
ther is this the opinion of  
some priuate spirits, which  
of late haue declined the  
authorly of the Scriptures:  
but if wee looke beyond  
*Luther*, wee shall finde that  
almost 300 yeares before  
his dayes, the Romanists  
did endeauor by all meanes  
to extinguish the light of  
the Gospell.

About the yeare 1255,  
there was a great conten-  
tion betwixt the Vniuersi-  
tie of *Paris*, and the Order  
of *Franciscan* Fryers, in  
which dissention the Fryer  
*Mendicants* published a book  
called *Euangelium eternum*,  
the eternall Gospell : in this  
Booke

Mat Paris.  
in Hist. An.  
1256.

Booke it was declared, that the Gospell of Christ was not the euerlasting Gospell; that it was to cease and determine as the olde Law did at the coming of Christ, that the Gospell of Christ should from that time continue but 50 yeares, and that their new Gospell did containe as much or more, then the whole Bible, that theirs was the Gospell of Christ, and the eternall Gospell. Neither was this wicked blasphemy published by one man, but by a whole Order of Monkes and Fryars. Neither were they vpstart opinions (like mu hromes growne vp in a night) but they were set a-foot fifty five yeares before that time. This and much more of the like doctrine is

B. Vsher de  
Eccles. suc-  
cess & statu  
cap 9. p. 278

Ambr. in  
Luc. lib. 3.

is to bee read in *Mathem Paris*, and more particularly in that excellent *Treatise of the Succession and state of Christian Churches*.

Thus the Romish Priests of the former and latter ages, agree like *Pilate* and *Herod*, both to the condemnation of Christ & his Word; and as *Herod* (saith *Ambrose*) burnt the Scriptures, lest by means of such ancient Records, some doubt might afterwards be made of his posterity; In like manner our late Romanistes have silenced the Scriptures, lest by such ancient Evidences their new Articles of Faith should be discovered; and had it not beene for feare or shame, I am verily perswaded, they had



had fulfilled in a sense to  
litterall the words of the  
Apostle: *The fire shall trie  
euery mans worke, of what sort  
it is.* Now can any man  
imagine why these men  
should bee so angry with  
Christ and his Apostles?  
Can they say the Scriptures  
are subiect to errours, and  
neede an *Index Expurgato-  
rius*? No, they dare not,  
they will not say so; but  
they say, *they are dead cha-  
racters, a killing letter without  
life, a matter of contention, a  
wood of theeues, a shop of here-  
tiques, imperfect, doubtfull, full  
of perplexities, not to be per-  
mitted to the common peo-  
ple: for this were all one* (saith  
*Hosius*) *as to giue that which  
is holy vnto dogges, and cast  
pearles*

Lind. lib. 3.  
Strom. c. 2.  
&c.

Laicus lecti-  
onē scriptu-  
rarum per-  
mittere set  
sanctū dare

*canibus &  
Margaritas  
antè porcos  
proicere.  
Hof. de ex-  
press verbo  
Dei.*

*Populus non  
solum non  
caperet fru-  
ctum ex  
Scripturis,  
sed etiā ca-  
peret detri-  
mentum.  
Bell. de ver-  
bo Dei lib.  
2. cap. 15.  
Bell. ibid.*

pearles before swine. Nay more, Cardinall Bellarmine assures vs, that the people will not onely reape no benefit, but detriment, by reading them: for they would easily take occasion to erre both in manners and doctrine. And for confirmation of his assertion among other proofes he giues this instance: If an ignorant layman should reade of the adultery of David, of the incest of Thamar, of the lyes of Iudith, and many such like things conteined in the Scriptures, either it would cause him to imitate their examples, or hee would thinke them to bee lying inuentions, or being not able to resolve them, would be in danger to belecue nothing at all. These & the like examples (which  
in

in trueth concerne the liues  
and manners of men, not  
the doctrine, ) are registred  
by the will and mercie of  
that good God, to preuent  
despaire in others, who may  
vnhappily fall into the like  
finnes; and yet that no man  
might presume to commit  
the like finnes, by their ex-  
amples; hee who reades of  
the adultery of *Dauid*, shall  
read likewise of the punish-  
ment allotted to his finnes:  
and hee that reads the par-  
ticular examples of *Tha-  
mar* and *Iudith*, shall finde  
such seuerer and fearefull  
iudgements in generall de-  
nounced against those sins,  
that hee shall haue little cause  
or comfort to follow their  
examples in such particu-  
C                      lars



lars ; but from hence rather we may obserue the sinceritie of the Pen-men of the holy Ghost, who impartially set downe the vices of the best men , and greatest *Patriarkes* , as well as their vertues : and by this declaration of the finnes of the regenerate, and best seruants of Christ, wee are taught to humble our selues , and to flie to our Sauour for mercie and grace , that euery tongue may confesse to thee, O God, *Thou onely art holy* : And certainly from hence ( I meane from these & the like examples,) Saint *Austen*, Saint *Hierom*, and the ancient Fathers , confuted the *Pelagian* Heretikes, who with *Bellarmino* and his associates

sociates maintained the per-  
 fection of righteousness in  
 this life. But admit these  
 and many such like places  
 were hard to be vnderstood  
 in Scriptures, yet *there is*  
*milke for babes, as well as stron-*  
*ger meate for stronger men:*  
*there is depth* (saith Gregorie)  
*for the Elephant to swimme,*  
*and shallow fords for the lambe*  
*to wade in.* Hee that gaue a  
 heart and wisdom to the  
 Apostles to preach that  
 heauenly word, opened the  
 heart of *Lydia*, (a poore ig-  
 norant woman) to vnder-  
 stand it: and for that pur-  
 pose (saith Chrysostome) *the*  
*Spirit of God hath so ordered*  
*and disposed the Scriptures, that*  
*Publicanes, and Fishers, and*  
*Tent-makers, and Shepheards,*

*Est fluvius*  
*planus et al-*  
*tus, in quo*  
*agnus am-*  
*bulet, et e-*  
*lephas na-*  
*ret.* Greg.  
 ad Leand.  
 præf. Ioh.  
 cap 4.

Chrys. in  
 Conc. 3 de  
 Lazaro.

*Apostles and unlearned men, should be saved by those bookes: and to that ende no ignorant man should pretend obscuritie for his excuse, it is ordained that the labourer and seruant, the widow woman, and the most unlearned man, by hearing them, should reape some benefit. Nay more (saith he) to whom are the Scriptures obscure, who is there that heareth the words, Blessed are the meek, Blessed are the merciful, Blessed are the pure in heart, and the like, that shall need an Expositor? Besides the words, the Miracles, the Histories, they are knowne and euident to all: and lastly he concludes, that the difficultie and obscuritie of the Scriptures, (which the Romanists pretend*



tend at this day ) Is but a  
vaile and pretext to cloake idle-  
nesse. This doctrine was so  
frequent & generall among  
the Ancients in the Primi-  
tiue church, that *Azorius* the  
Iesuite is inforced to con-  
fesse, *We willingly grant, that*  
*in those dayes the lay people*  
*were conuersant in the reading*  
*of the Scriptures.* And if we  
looke vpon the lay persons  
of their times, *Acosta* his  
fellow Iesuite ingenuously  
professeth, that *Our graci-*  
*ous God hath so provided in ho-*  
*ly Writ, that there is none so*  
*rude and ignorant, but by rea-*  
*ding the Scriptures in humility,*  
*may vnderstand many things*  
*both profitable and true, as like-*  
*wise there is none so learned, but*  
*hee may still bee ignorant of*

*Prætextus est*  
*et causatio*  
*pigrisique*  
*velamentum*  
*Chrysost.*

*Nos libenter*  
*fatemur tunc*  
*temporis Lai-*  
*cos in Scrip-*  
*turarum le-*  
*ctione fuisse*  
*versatos.*

*Azor. Tom.*  
*1. Moral. li.*  
*8 cap. 26.*

*Itz prouidit*  
*dulcis pater*  
*neminē esse*  
*tam rudē et*  
*imperitum,*  
*quin si hu-*  
*militer le-*  
*gat multa*  
*illic vtilia*  
*veraq; in-*  
*telligat, ne-*  
*minem tam*  
*doctū quin*  
*illic multo*  
*plura igno-*  
*ret quā sci-*  
*at. Acof. 1. 2*  
*de Christo*  
*Renel. c. 2.*

*Vidi viros  
profsus illi-  
teratos,  
Ec. Idem.  
cap. 5.*

more then he knowes : nay more  
(saith hee) I haue seene some  
men utterly vnlarned , and  
scarce knowing Latin, haue ga-  
thered out of the Scriptures  
such profound knowledge , that  
I haue wondred at them. But  
the spirituall man iudgeth all  
things. Heere is a free con-  
fession, and a faire euidence  
from two learned Iesuites :  
the one testifieth that the  
scriptures were vsually read  
by the Lay people in the  
Primitiue Church ; the o-  
ther witnesseth of his owne  
knowledge, that an igno-  
rant man hath receiued  
great benefit , and likewise  
that great profite may re-  
dound to the people by  
reading them in these daies.

But put the case a Lay  
man

man should not vnderstand those things which are contained in the Scriptures: notwithstanding (*ex ipsa Lectione*) out of the very reading of them, *there will arise great holinesse and sanctitie of life.* Admit many things are hard to bee vnderstood in the Scriptures, (which neuer any Protestant denyed) yet saith *Hierome*, there is the Booke of *Genesis*, most plaine for euery mans vnderstanding; therein you may see the creation of the World, the beginning of Mankind, the confusion of Languages plainely described: and as touching the booke of *Iob*, there you may learne a patterne for Patience, and there you may see

*Hiero. in  
Epist. ad  
Paulinum.*



*Magna utilitatis est ipsa obscuritas eloquiorum Desquius exercet sensum ut fatigatione dilascetur, Eccl. Greg lib 1. Hom. 6. in Ezek.*

the Resurrection plainly deciphered: nay more, The obscuritie of the Scripture is very profitable (saith Gregory) for it doth exercise the senses, whereby one may understand that which otherwise hee would be ignorant of: for if the sacred Scriptures were easie and familiar in all places, they would be neglected: which obscure places, by study and industry being knowne, and understood, do comfort and revieve the Reader, by how much the more they are with industry and difficultie sought and understood.

But that which is observable, these men, who so much complaine of the obscuritie of the Scriptures, doe both wittingly and willingly in-  
deavou

deauour in their Translations, to make them abstruse, and hard to be vnderstood, by their strange & vncouth phrases: looke vpon their old Testament in their *Daway* Translation, instead of *Foreskin*, they haue put *Præpuce*; for *Passeouer*, *Phase*; for *vnleavened bread*, *Azims*; for *high places*, *excelces*; for the *Holy of Holiest*, *Sancta Sanctorum*. Againe, looke vpon their *Rhemist* Testament, and there you shal obserue these strange wordes, *Depositum*, *Exinanited*, *Parasceue*, *Didragmes*, *Neophyte*, and the like, which shewes, that albeit the Scripture of it selfe were neuer so plaine and perspicuous to euery mans vnderstanding, yet there

C 5                      need

Gene. 17.  
Exod 12.  
2. King. 15.  
1 Chron. 6.

Rhem. Test.  
in Mr. Falks  
Preface to  
the Reader.

need an expositor: for these inkehorne termes, whereas in trueth, although those words were most agreeable to the *Hebrew, Greeke, or Latine*, yet ought they rather to giue the most significant and plaine termes (the true sense of Scripture alwayes premised) that stands best for the capacitie and vnderstanding of the Reader.

It is not then the pretended obscurity of the Scriptures, which giues a iust cause of restraint to the lay people, for not reading of them: (*for this is but a colour and a vaine pretext of them, saith Chrysostome*) the trueth is, they feare, lest by reading of them, their Trent doctrine, and new Articles  
of



of Faith should be discouered: for it would trouble the best learned Priest, to shew his disciples, in what place of Scripture they are commanded to worship Images, to call vpon dead Saints, to pray in an vnknowne tongue, to forbid the Scriptures to the Laity, to deny Mariage to Priests, to adore the reliques of Saints; by what Scriptute his Holinesse hath power to depose Kings, to free soules out of Purgatory, to gather into the Treasurie of the Church, the superabundant satisfaction of Saints? It is a crime worthy of the Inquisition with them to haue a Bible; but for the ignorant lay man to make such  
en-

enquirie after Scriptures, for that doctrine which was not conceiued in the Scripture, is a sinne worthy of death.

Looke vpon the Tenets of their owne Church, and take but their owne confessions. The Church of Rome doth represent God the Father, by the image of an olde man: yet *Vasques* the Iesuit confesseth: *The Scripture saith plainly, God did forbid the Iewes to represent Him by an Image.* The Church of Rome doth ordinarily make vowes to Saints: yet Cardinall *Belarmine* professeth: *When the Scriptures were written, it was not the use to vow to Saints.* The Church of Rome

*Vasq. lib. 2.  
de Adorat.  
c. 3. disp. 4.  
n. 74.*

*Cum scribe-  
rentur Scrip-  
tura sancta  
non dū cape-  
rat vsus vo-  
uendi sancti.  
Bell. lib. de  
cultu Sanct.  
cap. 5.*

Rome hath defined, and declared *Indulgences* for an article of faith; yet their *Sylueſter Prierias*, tells vs: *They are not made knowne to vs by the authoritie of Scriptures*: The Church of Rome teacheth, that the wordes of Christ, *This is my body*, doe effect *Transubstantiation*, yet *Cardinal Caietan* confesseth; *Non apparet ex Evangelio*: *It doth not appeare that those words are properly to bee understood by force of Scriptures*: but which is more to bee lamented, these men are so farre from building their Church vpon the Scriptures, that, as it were in despight of Christs precept, they decree their halfe Communion for an article of

*Indulgentia*  
*authoritate*  
*Scriptura*  
*non innotu-*  
*ere nobis,*  
*sed Ec.*  
*Prier. cont.*  
*Luther, pro*  
*Indulg.*

In 3 part.  
 Tho. super  
 quæ 75. art  
 1. vt Ioseph  
 Ang. Flores  
 Theol. quæ  
 in 4. sent  
 q. 4.



Conc. Cōst  
Sess. 13.

*Hanc concupiscētiā  
quam aliquando A-  
postolus pec-  
catū appel-  
lat, sancta  
Synodus de-  
clarat, &c.  
Conc. Trid.  
Sess. 5.*

*Apostolus  
concupiscē-  
tiā pecca-  
tum vocat,  
at nūc licet  
nolis ita lo-  
qui. Pess.  
Appar. Sac.  
Ver. Patr.  
antiqui.*

of Faith, with a *Non obstante*.  
*Notwithstanding*, Christ did  
institute in both kinds: And  
their Councell of Trent ac-  
knowledgeth that the Apo-  
stle called concupiscence sinne:  
but withall commands the  
contrary beliefe, with a  
curse to them that teach the  
Apostles doctrine; in so  
much as their owne *Posseni-  
us* confesseth in sober sad-  
nesse: *The Apostle calls concu-  
piscence sinne*, but (saith he) *it  
is not lawfull for vs so to doe*.  
This is so truly knowne and  
vnderstood of those who  
haue a dispensation to read  
the Scriptures, that *Petrus  
Sutor*, a *Carthusian* Monke, a-  
mongst other inconuenien-  
ces for which hee would  
haue the people debarred  
from

from reading of them, al-  
leadgeth this, in speciall for  
one; *Whereas many things are  
openly taught to bee obserued,  
which are not to bee expressely  
had in the whole Scriptures, the  
simple people obseruing these  
things, will quickly murmur  
and complaine, that so great  
burdens should be imposed up-  
on them, whereby the libertie of  
the Gospell is so greatly impai-  
red, and they also will bee easily  
drawen away from the observa-  
tion of the ordinance of the  
Church, when they shall obserue  
that they are not conteined in  
the Law of Christ. It is not  
then the obscuritie of the  
Scriptures; but a feare by  
their owne confessions of  
some strange discouery that  
would be made by reading  
of*

*Cum multa  
palam tra-  
dantur ob-  
seruanda qua  
sacris in li-  
teris expres-  
se non habē-  
tur, nonne  
Idiota hac  
animaduēr-  
tentes faciē  
murmura-  
bunt?—No-  
ne et facile  
retrahentur  
ab observa-  
tione Insti-  
tutionū Ec-  
clesiasticarū  
quando eas  
in lege Chri-  
sti animad-  
uerterint  
non conti-  
neris? Suor  
de Translat.  
Bib. cap. 22.*

of them, and in that feare they rather intimate a plainnesse and easinesse in the vnderstanding them: for otherwise what need they feare the peoples reading them, if they were so full of obscuritie (as they pretend) that they could not vnderstand them.

As therefore wee denie not that there is difficultie and obscuritie in the Scriptures, so wee professe likewise, that there are plaine and euident testimonies, which illustrate those difficult and obscure places, and that in *those plain and euident places al things cocerning faith and good manners are contained*: This was Saint Austens doctrine, this is ours; let vs there-

*In iis qua  
aperte in  
scripturis  
posita sunt,  
inueniun-  
tur illa om-  
nia qua cō-  
tinent fidē  
moreſq; vi-  
uendi. Aug.  
de doctr.  
Christ. lib.  
3. cap. 9.*



therefore follow that sweet counsell, which that holy and ancient Father, by way of preuention, gaue the Christians of histime. *We are brethren, why doe we strinue? Our Father dyed not vntestate, hee made a Testament and so dyed. Men doe strinue about the goods of the dead, till the Testament bee brought forth, then that is brought, they yeeld to haue it opened and read: the Iudge doth hearken, the Counsellors bee silent, the cryer biddeth peace, all the people are attentive, that the words of the dead may bee read and heard. He lyeth voyd of life, and feeling in his graue, and his words preuaile, Christ doth sit in heauen, and is his Testament gain-said? Open it, let vs reade, we*  
are

Aug in Psa.  
21. expof. 2.

are brethren, why doe we strine?  
Let our mindes be pacified, our  
Father hath not left vs with-  
out a Testament, he that made  
the Testament, is liuing for  
euer. Hee doeth heare our  
words, he doth know his owne  
words, let vs reade why doe we  
strine?



Sect.



## SECT. III.

*The Scripture, according to the  
Iudgment of the ancient Fa-  
thers, is the sole Iudge of Con-  
trouersies, and Interpreter of  
it selfe.*

**B** *V*seus the Iesuite,  
knowing that the  
Scriptures were not  
such euident testimonies of  
the Roman faith, as his fel-  
lowes pretended; by way of  
preuention giues this caueat  
to his disciples; *If you can-  
not auoyd disputation with an  
heretique, touching poynts of  
faith; although you finde you  
are able to match him, yet first  
demand of him, from whence  
he*

*Si non potes  
effugere vel  
disputatio-  
nē, vel colla-  
tionē de re-  
bus fidei cū  
haeretico (cui  
tamē de do-  
ctrinā infe-  
riorem non  
esse existi-  
mas) primū*



ab eo percū-  
 stare vnde  
 argumenta  
 sua vlt de-  
 promero cō-  
 trā fidē Ca-  
 tholicam, si  
 respondeat  
 vt solent ex  
 scripturis  
 diuinis, op-  
 pone illi, nul-  
 lā vel incer-  
 tā ex Scrip-  
 turis sperari  
 victoriā, ni-  
 si prius con-  
 fiteri veri sint  
 possessores  
 scriptura il-  
 lis an nō?  
 & vbi sit  
 vera fides et  
 potestas ex-  
 ponēdi scri-  
 pturas. Bu-  
 saus in Pa-  
 nario Tit.  
 Hæres.

hee will deriue his arguments  
 against the Catholique faith;  
 if he answere, as commonly they  
 doe, Out of the sacred Scrip-  
 tures: tell him, there is no vi-  
 ctory, at least but vncertaine, to  
 be hoped for from them, vnlesse  
 it may appeare who hath best  
 right to the Scriptures, and to  
 whom belongs authoritie to ex-  
 pound them. By this Iesuites  
 confession, the poynts in  
 controuersie, are sub iudice  
 in question, to which side  
 the right of Scriptures doe  
 belong, and to whom au-  
 thoritie to expound them;  
 and sooth to say, the con-  
 trouersies of this age, are  
 now brought to this nar-  
 row issue, that our aduersa-  
 ries are well content, to trie  
 their cause by Scriptures, if  
 the

the Reformed Churches would graunt them but this one poore request, That they may be sole Iudges and Interpreters of the Scripture.

A request no doubt, which in most mens vnderstanding, will seeme vnreasonable, that Christ and his Apostles should bee iudged by man, or that a man should bee Plaintiffe, and Iudge in his owne cause. It was the constant profession of Saint *Austen*; *Men spirituall, whether they rule or bee ruled, iudge according to the Spirit, but they iudge not of the spirituall knowledge, which shineth in the firmament (of the Scriptures,) for it is not lawfull for any man to iudge ouer*

August lib.  
Confess.  
13.c.23.

ouer so high authoritie : for bee the man neuer so spirituall, yet must bee be a doer, not a Iudge of the Law. And in the conclusion of the Chapter, hee giues his speciall reason for it: *There a man is said to bee Iudge, where he hath power and authority to correct.* He therefore who shall first dare to correct the scripture, let that man by *S. Austens* rule assume authoritie to iudge them: and as touching that *Tenet*, that a man should be Plain-tiffe, and Iudge in his owne cause, it was a doctrine so different from the Primi-tive Church, that in the midst of heresies; I say, in the first and best ages, wherein Saint *Austen* and *Epiphanius* mention aboue foure-score



score heresies ; euen then when the Fathers had greatest reason to stand vpon the priuiledge of their Church, they neuer made answere (like the Romanists) You must heare the Church, and our Church is that Catholique Church that is the sole Iudge of controuerfies, and according to our Interpretation (whose right it is to iudge of the Scriptures) it is so and so ; but on the contrary, they made the Scriptures sole Iudges of their cause, and withall professed, the Text of Scripture was the truest Glosse in expounding of it selfe.

I speake not this, as if our reuerend Diuines did make the Scriptures sole Iudges  
of

of our cause, excluding the testimonie of the Church: for we haue a church as well as they, we haue churchmen as well versd in Scriptures, and Fathers as themselues: neither doe wee denie the authoritie of the Fathers, which ioyntly agree in poynts of faith, for the right expounding of the Scriptures; onely wee say, the Authour of the Word who best knew his owne meaning, was best able to expound himselfe: and in this manner the ancient Fathers, as they grounded their Church vpon the Scriptures, so likewise they referred backe the meaning of the Scriptures vnto the Authour of them, as if hee  
that

that was Iudge of all men,  
 should bee iudged of none;  
 and such wee know is the  
 wisdom and goodnesse of  
 God, that hee hath often-  
 times hidde these things from  
 the wise and learned, which he  
 hath reuealed vnto babes and  
 sucklings; and, as for those  
 things which it hideth in mise-  
 ries (saith Austen) it lifteth  
 them up, not with stately speech,  
 whereby an vnlearned minde  
 should not presume to approach  
 as a poore man to a rich, but  
 with a lowly speech inuiteth all  
 men, that it might not only feed  
 them with manifest, but also  
 exercise with obscure truth,  
 hauing that in manifest, that it  
 hath in obscure places: and as  
 concerning obscure places,  
 the same holy Father tells

D

vs,

*Ex vero quo  
 in mysteriis  
 occultat, nec  
 ipsa eloquio  
 superbo ora-  
 git quo non  
 audeat ac-  
 cedere mons  
 tardiuscula  
 et in erudi-  
 ta, quasi  
 pauper ad  
 diuitem, sed  
 inuitat om-  
 nes humilis  
 sermone,  
 quos non solum  
 manifesta  
 nascatur sed  
 etiam secreta  
 exerceat ve-  
 ritate hoc in  
 promptis quod  
 in recondi-  
 tis habens.  
 Aug. Ep. 3.*



*Ille verò qui  
 ea qua in  
 divinis libris  
 obscura sunt  
 intueri ne-  
 quiverint,  
 arbitrentur  
 se ascriptum  
 quidē meū  
 intueri posse  
 sidera vero  
 quib' demo-  
 strandis in-  
 tendatur vi-  
 dere nō posse  
 et illi ergo  
 et isti me  
 reprehendere  
 desinant et  
 lumen ocul-  
 lorum divi-  
 nitus sibi  
 praeberi de-  
 preceantur.  
 Aug. de  
 doct. Chris.  
 l. 1. Prolog.*

vs, that, if they cannot see the  
 things which are obscure and  
 dark in the Scriptures, the fault  
 is in themselves, not in the pre-  
 cepts, as if I should poynť with  
 my finger at a starre, which  
 they would gladly see, and their  
 eye-sight were so weake, that al-  
 though they did see my finger,  
 yet they could not see the starre,  
 at which I poynť: let them cease  
 to blame me, and let them pray  
 to God, that hee will giue them  
 eye-sight. And in his foure  
 Books of Christian Doctrine,  
 where he purposely treateth  
 of expounding the Scrip-  
 tures, he plainly prooueth,  
 that the meaning of the  
 Word, is learned out of the  
 Word, and the obscure pla-  
 ces are expounded by the  
 manifest: and heerein hee  
 toucheth

toucheth the freehold of the  
Romane Church: for (saith  
hee) In this great plentie of  
Scriptures, wee are fed with  
plaine things, and exercised  
with obscure, those drive away  
bunger, these contempt, the ho-  
ly Ghost hauing tempered them so  
of purpose: and then he con-  
cludeth with the Tenet of  
our church; There is scarce any  
thing drawn out of these obscure  
places, which hath not been spo-  
ken, (*quod non planissime*) most  
plainely some other where. Nei-  
ther was this the opinion of  
this learned Father only, but  
it was the confession of S.  
Ambrose, There is much obscu-  
rity in the Scriptures, but with-  
all, if thou knocke at the doore  
with the hand of thy under-  
standing, thou shalt gather by

*Magnificē  
et salubriter  
spiritus sanctus  
in Scriptu-  
ris sanctis  
modificauit  
ut loci a-  
pertioribus  
falsi occur-  
reret, obscu-  
rioribus au-  
tem fastidia  
delegeret.  
Nihil enim  
ferè de illis  
obscuritati-  
bus eruitur,  
quod non pla-  
nissime ali-  
ubi aliis re-  
peritur.  
Aug. de  
doctr. Chris.  
lib. 2. ca. 6.  
Multa ob-  
scuritas in  
Scripturis  
propheticis,  
sed si manu  
quodammodo  
sua scriptu-  
rarum sanctorum  
pulses et ea*

qua sunt oc-  
culis dili-  
genter exa-  
mines, pau-  
latim inci-  
pies rationē  
colligere di-  
ctorū et ope-  
rietur tibi,  
Non ab alio  
sed à verbo  
Dei. Amb.  
in Psal. 118.  
Serm. 8.

Basil. Hexā.  
Hom. 4.

Qua ambi-  
gua sunt &  
recte dicta  
esse in qui-  
busdā divi-  
na scriptura  
locis, viden-  
tur, ab aliis  
locis mani-  
festis decla-  
ratur. Idē.  
quæst. cōp.  
Expl. quæst.  
267.  
Ad ipsū di-  
vina Script.

little and little the reason of  
that which is there spoken, and  
the doore shall bee opened vnto  
thee, (non ab alio, sed à verbo  
Dei) and that by no other but  
by the Word of God it selfe.  
And with these Doctors of  
the Latin Church, agreeth  
the Greeke Fathers. Behold  
(saith Basil) and heare the  
Scripture expounding it selfe;  
Yea (saith he) what things be  
or seeme to bee conerly spoken  
in some places of holy Scrip-  
ture, the same are expounded  
by other plaine places elsewhere.  
And (saith Chrysostome) Let  
vs follow the scope of the holy  
Scripture in interpreting of it  
selfe, when it teacheth some  
hard thing, it expoundeth it  
selfe, and suffereth not the hea-  
rer to erre. Let vs not feare  
there.



therefore (saith hee) to put our selues with full saile into the sea of Scriptures, because wee shall be sure to find the Word of God for our Pilot. And lastly, as it were forestalling that Popish opinion; (that the Scriptures are obscure, and therefore not to be read by the vulgar people) hee elegantly incites a Gentile to the reading of the Scripture, by a familiar and common reason; *When thou buyest a garment, though thou haue no skill in weauing, yet thou sayest not, I cannot buy it, they will deceiue mee: but thou dost vse all meanes to learne how to know it: doe therefore those things which are to bee done, seeke all those things of God, and hee altogether will reaucale it*

*scopū incedamus quā-  
seipsam in-  
terpretatur,  
quāuis sacra  
Scriptura  
cum nostro  
quiddā do-  
cere vult,  
seipsa expo-  
nit et audi-  
torē errare  
non sinit.*  
Chrys. Hō.  
13. in Gen.  
Chrys. in 1.  
Thet. Hō 7.  
*Siquidē em-  
pitur⁹ vestē,  
quāuis artem  
Textoria  
imperis⁹ sis,  
hac verba  
non dicis.*  
*Nescio eme-  
re illud mihi,  
sed fac-  
cis omnia ut  
discas — fac  
illa quae faci-  
enda et re-  
ctā ratione  
quare à Deo*

*et ille tibi  
omnino re-  
uelabit. Idē  
Homil. 33.  
in Act.*

*Integra &  
firma regu-  
la veritatis  
ex Scriptu-  
ris. Dist. 37.  
cap. 14.*

unto thee : So that if any doubt or difference happened in the Primitive church amongst the true beleeuing Christians, they referred the determination of it to the Inquest of Christ & his 12 Apostles, and they onely were made the sole Iudges of the question. And that wee might know this Protestant doctrine continued for many ages in the Church, Pope Clement the first almost sixe hundred yeeres since, professed it for the Catholike doctrine of his time, that a man must take the sense of truth from the Scripture it selfe, seeing that e-very man may haue the full and firme rule of faith and truth in the Scriptures. If we descend

descend frō the Pope to the great Councell of Basil, it was the general vote of many B. and Cardinalls, and confirmed likewise by the Pope himselfe. *The Divine Law*, (or holy Scripture) *the practise of Christ, of his Apostles, and the Primitiue Church*, together with Councels and Doctors, grounding themselves truely upon the Scriptures, shall bee admitted, for the most true and indifferent Iudge in the Councell of Basil. The resolution of the ancient Father Optatus, in the question betwixt the Catholiques and the heretiques, whether one should bee twise baptized, may serue for a prooffe, and a full conclusion of the premisses; *You say it is law-*

D 4

full,

*Lex diuina,  
praxū Christi,  
Apostolica,  
et Ecclesia  
primitiua  
vni cum  
Cōciliis Do-  
ctoribusque  
fundantib⁹  
se veraciter  
in eadē, pro  
uerisimo et  
indifferente  
Iudice in  
hoc Basili-  
ensi Consilio  
admittatur  
Conc. Basil.  
Sess. 4.*



*De calo  
quarendus  
est Iudex,  
sed ut quid  
pulsamus ad  
calum, cum  
habemus in  
Evangelio  
Testamen-  
tum. Opt.  
lib. 5. contr.  
Parmen.,  
Donat.*

full, wee say it is not lawfull, (betweene yours it is lawfull, and ours it is not lawfull) the peoples soules doe doubt and wauer, let none beleue you nor vs, wee are all contending parties, Iudges must be sought for: if Christians, they cannot be giuen on both sides, (for truth is hindered by affections.) A Iudge without must bee sought for; if a Paynim, hee cannot know the Christian mysteries; if a Iew, hee is an encmie to Christian Baptisme: no iudgement therefore of this matter can bee found on earth, a Iudge in heauen must bee sought for. But why knocke we at heauen, when wee haue the Testament of Christ in the Gospell. And thus I haue briefly shewed you the deputed Iudges, and

and Interpreters of the  
Scripture in the Primitive  
Church: now let vs ob-  
serue by what Rule the  
Scriptures are expounded  
in the Roman Church.



**I**  
T is an Article of the  
Roman Church, pub-  
lished by Pope Alexander  
Sixtus, that the

Scriptures should be  
interpreted according to  
the sense of the Church,  
and not according to  
the private judgment of  
each man.

**De Sign.**

~~XXXXXXXXXXXX~~

SECT. IIII.

*Our aduersaries, howsoeuer they pretend by taking an oath to make the Fathers Interpreters of the Scriptures, yet indeed they make themselves sole Interpreters of Scriptures and Fathers.*

Bulla Pij  
quarti Art.  
2.

**I**T is an Article of the Romane Creed, published by Pope *Pius* the fourth, and by the oath their Foreman hath taken, all Priestes and Iesuites are sworne, Not to receiue or interpret the Scriptures, but according to the vniforme consent of Fathers. It is a large and faire promise, and deliuered

upon



vpon oath: and for my part, if the church of Rome can make good the vni-forme consent of Fathers, for all their twelue newe Articles of Faith, (which hath been often promised, but neuer as yet by any one performed,) I shall willingly listen to their interpretation, and preferre it before any priuate, or latter Exposition.

It was the profession of our late King of famous memory, *What euer the Fathers of the first foure hundred yeeres did with one vnanimie consent agree vpon, to be beleeued as a necessary poynt of saluation, I will belecue it also, or at leastwise will bee humblie silent, not taking vpon mee*

Apolog. for  
the oath of  
Alleg. pa.  
36.

Cencil.  
Trid. Sess. 1.

*mee to condemne the same.*

I speake not this, as if we should decline the practise of the ancient Church in expounding Scripture by Scripture, but to demonstrate to the world, that our aduersaries in this poynt of their faith, haue neither followed the ancient Church, nor the Decree of their *Trent* Councell; whereby it shall appeare, that either this Article was newly created, on the former Popes and Councels haue disagreed from the latter.

Cardinall *Caetan* was so farre from subscribing to the Popes Creed in this paynt, that on the contrary hee giues this Præmonition to the Reader of the Scriptures;

tures; Not to loathe the new sense of the holy Scriptures for this, that it dissenteth from the ancient Doctors, but to search more exactly the Text and coherence of the Scriptures; and if bee finde it agree, to praise God, that hath not tyed the exposition of the Scriptures, to the sense of the ancient Doctors.

This Protestant doctrine is farre different from the Tenet of the Roman Church, insomuch that Bishop Canus his fellow Romanist was much troubled, that a prime Cardinall should oppose an Article of the Romane Creed: one while he charged him, that *acutius multio quam felicius*: hee expounded the Scriptures in some places more mutually then happily:

an

*Nullum itaq; detestetur nouū sacra scripturā sensum, ex hoc qd dissonat a prisco Doctoribus, sed scrutetur perspicacius textū ac contextū Scripturæ, & si quadrare inuenerit, laudet Deū, qui nō alligauit expositionem Scripturarū sacrarum prisco ū Doctorum sensibus Caiet. in Genes. 1.*



Canus ibid.

an other while he would so seeme to excuse him, that hee might be convinced by this or the like argument, *To follow the Fathers in all, were to condemne our owne witts, and deprive our selues of the meanes to finde out the trueth.* What arguments might preuaile with the Cardinall, I cannot tell, but sure I am, his doctrine disagreed from the Article of the Roman faith. And Doctor *Payua Andradius*, a principall Pillar of the Trent Councell, rebuketh *Canus* for his rash reproouing of *Caletan*, and defendeth his Tenet with the same doctrine. Hee teacheth, that *when the Fathers seeke the literall sense of the Scriptures, they*

*Andra. def.  
fid. Triden.  
lib. 2.*

they doe not alwayes find them,  
but giue diuers senses, one vn-  
like to an other. Hee profes-  
seth; Wee may forsake their  
senses all, and bring a new vn-  
like to theirs. He addeth fur-  
ther; that experience forceth  
vs to confesse, vnesse wee will  
bee vnthankfull to most ex-  
cellent wits, that very many  
things in Moses and the Pro-  
phets, are in this our age ex-  
pounded more exactly, through  
the diligence of learned men,  
then euer they were before:  
And thereupon he conclu-  
deth, that the holy Ghost (the  
onely and faithfull Interpreter  
of the Scriptures) would haue  
many things to bee knowne to  
vs, which our Ancestors knewe  
not, and hath wrought by  
meanes unknowne to vs, knowne

to him, that the Fathers noted good and godly mysteries out of very many places of the Scriptures, whereof the right and naturall sense hath been found out by posteritis. And thus Canus against Cajetan, and Andradinus against Canus, and Cajetan and Andradinus both against the Trent Article, allowe the Exposition of Scripture by Scripture, and sometimes against the streame of Fathers. I proceed to the examination of more witnesses, and I call Cardinall Bellarmine to testifie the same doctrine, that neither hee, nor his associates, doe holde themselves tyed by their new Article of faith, to the Exposition of the Fathers; *It is one thing*



thing (saith hee) to interpret the Law as a Doctor, another thing as a Iudge: of the one is required Learning, of the other Authoritie: the opinion of the Doctors is to be followed according to reason; but the Iudges opinion is to be followed of necessity. Saint Austen, and the Fathers in their Expositions, supplied the places of Doctors, which we may follow as wee see cause, the Pope and Councell supply the places of Iudges, with a Commission from God, and therefore they must be observed and followed of necessity.

Thus we have seene three severall Iudges and Expositors of the Scriptures. First the ancient Fathers made the Scriptures the onely Iudges, and true Interpreters

*Aliud est  
interpretari  
legem more  
Doctōis, a-  
liud more  
iudicij* Eccl.  
Bell. de ver-  
bo Dei. lib.  
3. cap. 10.

*Scripta Pa-  
trū nō sunt  
Regula, nec  
habent au-  
thoritatem  
obligandī.  
Idem ibid.*

*Durum te-  
lum Neces-  
sitas.*

ters of themselves, next the Trent Doctors, decreed the ancient Fathers for Interpreters : and now at length, the later Schoolemen haue proclaimed their Popes and Councils, for their chiefest Iudges, and best Interpreters of the Scriptures : and *These* (say they) *must bee followed of necessitie.* Pardon them, *Necessitie is a deadly dart*; there is no necessitie by their doctrine to obey the expositions of Fathers, which is the second Article of their Faith ) but there is a necessitie to obey the authoritie of their late Popes and Councils, in their Exposition, which is but matter of opinion; and from hence it will follow, that either

either the Articles of the Roman Creed were newly created by Pope *Pius* the fourth, and that creation was not in his power; or that those Doctors, and Cardinals had not the oath administred vnto them; or we may iustly suspect they haue forsworne themselves. Neither was this the opinion of these particular men onely, but the Roman Church, (notwithstanding their solemne protestation, by which they are enioyned to interpret the Scriptures) doth in many things, by her owne confession, waue the Interpretation of the Fathers. It is the testimony of Cardinall *Baronius*, *Although the most holy Fathers,*

*Sanctissimos  
Patres quos  
Doctores*



*Ecclesia ob  
illorum subli-  
tatem erudi-  
tionem me-  
rito nomina-  
mus, quan-  
tūlibet spi-  
ritum sancti  
gratia pra-  
aliis imbu-  
tos liqueat,  
in interpre-  
tatione scri-  
pturarū non  
semper ac in  
omnibus Ca-  
tholica Ec-  
clesia sequi-  
tur. Baron.  
Ann. Tom.  
I ad ann. 34  
nu. mar. 213*

thers, whome for their great learning wee rightly terme the Doctōrs of the Church, were indued aboue others with the grace of Gods holy Spirit, yet the Catholique Roman Church doth not follow them alwayes, and in all things expounding of the Scriptures. Here is an other confession of a great Cardinall, (who was not ignorant of the Articles of his faith, that (notwithstanding the Trent Decree, and the Popes Bull, the Church did not alwayes follow the exposition of the Fathers. Now if any shall require a reason why the Pope and Cardinalls of former ages dissent from others of these later times, in expounding of the Scriptures, Frier Stella,

la, who doth not condemne the Exposition giuen by the ancient Doctors, protesteth, *Hee knoweth full well, that Pygmeis being put upon Gyants shoulders, doe see further then the Gyants themselves.* But Bishop *Fisher* doth more warily excuse it, and with plausible reasons assure vs, that *Many things, as well in Gospells, as in the rest of the Scriptures, are now more exquisitely discussed by later wits, and more clearely understood, then they haue been heretofore; eyther by reason that the yce was not as then broken vnto the Ancients, neither did their age suffice to weigh exactly that whole sea of Scriptures, because in this most large field of Scriptures, euen after the most*

*Benè tamē  
scimus Pyg-  
maos gygā-  
tum hume-  
ris impositos  
plusquā ip-  
sos gygantes  
videre. Stel.  
enarrat in  
Luc. ca. 10.*

*Nec cuiquā  
obscurū est  
quin poste-  
riorib⁹ inge-  
niis multa  
sint, tam ex  
Euangelis  
quā ex scrip-  
turis &c.  
Roffens.  
Confut. Al-  
bert. Luther  
Art. 18.*

*most diligent reapers, some eares will remaine to bee gathered, as yet untouched.*

How forcible motives, these reasons may seeme to other men, I will not heere dispute: sure I am, they are vaine excuses for Romane Bishops and Cardinals, who are bound by their generall Councell, and the Popes Bull, to obey the Exposition of Fathers, as an Article of their faith.

But admit these opinions should bee excused for the particular Tenets of some priuate men, let vs see how faithfully the Popes & Pastors of these latter times haue interpreted the Scriptures, with the vniforme consent of Fathers.

*Moses*



Moses saith, God made man after his Image : Pope Adrian interpreteth ; therefore Images must bee set up in Churches.

Saint Peter saith, Behold, here are two swords; Pope Boniface concludes : Therefore the Pope hath power over the spirituall, and the temporall.

Saint Matthew saith, Give not that which is holy unto dogs. Mr. Harding expounds it : therefore it is not lawfull for the vulgar people to reade the Scriptures.

Saint Iohn saith, There shall bee one Fold, and one Shepherd. Iohannes de Parisijs tels vs: This place cannot bee expounded of Christ, but must bee taken for some Minister ruling in his stead.

Whit. & Duræus in Camp. 9. Reason pag. 269.

De obed. & maior vnā sanctā &c.

Iewels Defence, p. 32.

Fiet vnum  
onsle et vn'  
Pastor quod  
quidem de  
Christo in-  
telligi non  
poteft. ſed de  
aliquo alio  
Ministro qui  
preſit loco  
eius. Ioh de  
Par ſ. de  
pot. Reg &  
Papati c. 30

The

Anton. in  
sum. part.  
3. tit. 22. c. 5.  
Hæbr. 2.

In Concil.  
Later. sub  
Leo 10. p.  
671.

The Prophet *Dauid* saith,  
*Thou hast put all things under  
his feet: Antoninus* expounds  
it: *Thou hast made all things  
subiect to the Pope, the cattle of  
the field, that is to say, men li-  
ving in the earth: the fishes of  
the sea, that is to say, the soules  
in Purgatory: the fowles of the  
ayre, that is to say, the soules of  
the blessed in heauen. And  
lastly, whereas our Saviour  
Christ witnesseth of him-  
selfe: All power is given to me  
both in heauen and earth. Ste-  
phen Archbishop of Patraca,*  
applied it to Pope Leo the  
tenth in the Councell of  
*Lateran*, in the audience of  
the Pope himselfe, who  
thankfully accepted it, and  
suffered it to bee published  
and printed: and as it is  
right.

rightly obserued by learned *Du Moulin*, Pope *Innocent* the third, in his Booke of the Mysteries of the Masse; the booke of sacred Ceremonies, *Durants Rationalls*, *Tolet*, and *Titleman*, and others do most ridiculously wrest the Scriptures, altogether different from their right meaning, and the Expositions of the Fathers: as for instance: The Scripture saith, *The Rocke was Christ*: therefore say they, the Altar must bee of stone. It is written, *I am the light of the world*: therefore Tapers must be set vpon the Altar: It is written: *Let him kisse me with the kisses of his mouth*: therefore the Priest must kisse the Altar. It is written: *Thou*  
E *shalt*

Buckler of  
faith. pa. 30.



Exod. 33. 23

*Laua me  
amplius.  
Psal. 51.*

Exod. 3. 5.

*shalt see my back parts : there-  
fore the Priest must turne  
his backe to the people. It  
is written : Wash mee againe,  
therefore the Priest must  
wash his hands twise. It is  
written, Put off thy shoes, for  
this place is holy : therefore  
the Bishop at Masse changeth  
his hose and shoes. And last-  
ly, the Pope himselfe, at the  
time of his coronation, ca-  
steth certain copper money  
amongst the people, vsing  
the words of Peter : Silber  
and gold haue I none, but that  
which I haue, I giue thee.*

These and the like Expo-  
sitions doe much resemble  
the strict order of Monkes,  
who reading the words in  
*Matthew, (Hee that taketh not  
vp his crosse and followeth me,*

*Distric-  
ti-  
ss-  
ms Mona-  
choru-  
sim-*

is

is not worthy of mee ) made themselves wooden crosses, and so carried them on their backs continually, causing all the world to laugh at them: for howsoever they may seeme to bee the expositions of some private spirits, yet hee that makes oath *in verbo Sacerdotis*, to receiue & expound the Scriptures, with the vni-forme consent of Fathers, and shall render such Expositions of the Text, can bee no true Catholique: For whosoener doeth otherwise vnderstand the Scripture (saith Hierome) then the sense of the holy Ghost (who is the Penman of the Scripture) requires, although hee hath not departed from the Church, yet hee may

*pliciter intelligentes fecerunt sibi cruces ligneas easque sibi iugiter humeris circumferentes,*  
*Eccl. Ioh. de Polemar. orat. in Concil. Basil. pag. 385.*

Hieron. 24.  
 q 3. cap.  
 Hæresis.

bee tearmed an heretique. But  
 (as the Fryar said wittily  
 in his Sermon) the trueth  
 which hee preached, was  
 like holy water, which  
 euery one called for apace,  
 yet when the Sexton cast it  
 on them, they let it fall on  
 their backs: in like manner  
 the Romanists seemingly  
 call for the Scriptures, they  
 commonly vaunt that they  
 expound and receiue them  
 according to the vniforme  
 content of Fathers; but (as  
*Vincentius Lyrinensis* said of  
 the heretiques of his time,) *When they shall begin not onely*  
*to utter those sayings, but also*  
*to expound them, then the bit-*  
*ternesse, then the sowernesse and*  
*madnesse is perceiued; then a*  
*new deuised poyson will be brea-*  
*thed*

*Vt caperūt  
 illas voces  
 nō iam pro-  
 ferre sede-  
 tiam expo-  
 nere non ad  
 Ec. Vincēt.  
 Lyrin. c. 36.*



*thed out, then are prophane Novelties disclosed, then may you see the bounds of the ancient Fathers to bee remooued, the Catholique Faith to bee then butchered, and the doctrine of the Church torne in pieces.*

Pope *Pius* the fourth who first published the Articles of the Creed, was not ignorant, that the Scriptures must be farre fetched, and hardly strayned, to make them speake for the Trent doctrine: hee well vnderstood, that it was too generall and strict a tye vpon euery Masse Priest, to receiue and interpret the Scriptures with the vniforme consent of Fathers; (knowing well, that many Masse Priestes

Artic. 2.

were vtterly ignorant of the Fathers, ) and therefore to qualifie the rigour of that oath, adioyned these words to the aforesaid Article; *Also that sacred Scripture, according to that sense which the Mother Church hath holden, ( whose right is to indge of the true sense and interpretation of holy Scripture ) I doe admit :* so that by the latter part of the Article, they allow the Fathers to bee interpreters of the Scriptures; and by the first part, they make themselves sole interpreters of the Fathers ; to which addition an ignorant Priest will sweare, with a mentall reseruati- on, that he doeth not receiue nor expound the Scripture, but with

with the vniforme consent of Fathers, that is, according to the sense and iudgment of the Roman church: for it is not to bee doubted, but the Church will allow of that sense which is most agreeable to that doctrine, and of that interpretation, (although it bee farre different from the Ancients,) which is most consonant to their Religion, and the rather I incline to this opinion; for that Cardinall Hosius doth protest it for a vniversall and Catholike doctrine of his Church. *If a man haue the Interpretation of the Church of Rome, of any place of Scripture, hee hath the very words of God, though he neither know nor understand,*

*Si quis habet interpretationē Ecclesie Romanae de loco aliquo Scripturae, etiam si nec sciat nec intells-*



gat an  
quomodo cū  
Scriptura  
verbu con-  
ueniat, ta-  
men habet  
ipsissimum  
verbū Dei.  
Hol. de ex-  
presso verb.  
Dei.

Non est mi-  
rū si praxis  
Ecclesie vno  
tempore in-  
terpretetur  
Scripturam  
vno modo et  
alio tēpore  
alio modo,  
nā intellect⁹  
currit cum  
praxi, intel-  
lectus enim  
qui cū praxi  
cōcurrit est

whether and how it agreeth  
with the words of Scripture.  
Now if it happen that  
those which are better in-  
structed, by comparing of  
Scriptures and Fathers, doe  
make a doubt of some place  
of Scripture, which the  
Church teacheth different  
from the Fathers, Cardinall  
Cusanus, by way of preuen-  
tion, giues him to vn-  
derstand, that there is *Fi-  
des Temporum*, a faith that  
followeth the time: Neither is  
it any maruell (saith hee)  
though the practise of the  
Church expound the Scripture  
at one time one way, and at an  
other time another way; for the  
vnderstanding or sense of the  
Scripture runneth with the  
practise, and that sense so a-  
greeing

greeing with the practise, is the quickening Spirit; and therefore the Scriptures follow the Church, but contrariwise the Church followeth not the Scriptures. This learned Romanist tells vs, it is no wonder that the Scripture is at diuers times diuersly expounded: hee tells vs, the Scripture attends the Churches pleasure: and lastly, which is most true, hee professeth the Romish Church followeth not the Scripture, but the times.

That this Cardinall spea-  
keth truth, I think no Prote-  
stant doth make a question:  
but that you may be witnes  
also of the practise of these  
times; you shall obserue  
how fitly these men haue

*spiritus vi-  
uificans, se-  
quuntur er-  
go scriptura  
ecclesiam et  
non con-  
uerso. Nich.  
Cusan. ad  
Bohem. E-  
pist. 7.*

In voto Ba-  
ronij contra  
Venetos.

Erasm. En-  
com. Moriz

applied the Scripture to their Church: whereas it is said to Peter in a vision, *Arise, kill and eat*: Cardinall *Baronius* being Interpreter, will tell you: *The Pope is Peter, and the Venetians are the meate which must be killed and deuoured*. In like manner, whereas Saint Paul saith, *Hæreticum deuicâ, Anoyd an heretique*: the fillie Fryar applies it to times and persons with this Exposition: *Hæreticum de-vitâ tolle: kill the heretique*, meaning the Protestant: and in this manner according to the times, the sense runneth with the practise; or at leastwise I am sure, this practise runneth with these times.

Thus



Thus then you haue *Fides Ecclesia*, an Exposition of Scriptures according to the Article of the Romish Creed, and *Fides temporum*, an Exposition futable to the times, and their owne doctrine. If therefore we appeale to Scriptures, they account them dumbe Iudges, without the Exposition of their Church: if we require an Exposition with the consent of Fathers, they tell vs we must admit that sense which the Church holdeth, whose right is to iudge of the true sense of Scriptures: If wee shew them, that their Expositions are senselesse, and disagreeing from the Ancients; they tell vs the Scriptures may receiue

ceiue different Expositions according to the times. And thus they make the Scriptures sound like Bells, according to their fancies, and violate their oath with a *Saluo Iure*, sauing a right to the sense and meaning of their owne Church. This way therefore is *Via Denia*, a *Wandering and By-way*.

It resteth in the last and chiefeest place, to obserue the difference bewixt the Church of Rome and vs, touching the intire Canon of Scriptures (for without doubt this is the onely and infallible rule of faith,) and there is a curse denounced by God himselfe against all those that adde to his word, or diminish ought from it. It shall

Deut. 4. 2.

Reu. 22. 18.

ap-

appeare therefore by many pregnant and infallible testimonies of our aduersaries themselves, that the Canon of Scripture which we professe and beleue, was the same which was taught and declared by Christ and his Apostles in the first age; the same which was published, & generally receiued by the ancient Fathers in succeeding ages; the same which continued in the bosome of the Romane Church in all ages, till the dayes of *Luther.*

S E C T.





## SECT. V.

*The intire Canon of Scriptures which wee professe ( without the Apocryphall additions ) is confirmed by pregnant testimonies in all ages , and most of them acknowledged by the Romanists themselves.*

**I**T was the complaint of *Campion* the Iesuite, that the ancient Canon of Scripture was altered at the comming of *Luther* ; and thereupon as a man intraged against the *Lutherans* , hee makes this open out-crie: *What incensed Luthers whelps, to put out of the true Canon of Scripture, Tobias , Ecclesiasticus,*

*Camp. Rat.*

1.

*cus, and the two bookes of Mac-*  
*cabees? Desperation: for by*  
*these heauenly oracles, they are*  
*expressely conuinc'd, as often as*  
*they dispute against the defence*  
*of Angels, as often as they di-*  
*spute against Freewill, as often*  
*as they dispute against Praying*  
*for the dead, as often as they*  
*dispute against Praying to the*  
*Saints. Surely, if this Ro-*  
*manist had beene as reall in*  
*his proofes, as he was vaine*  
*glorious in his speeches, he*  
*had gone beyond all the*  
*Romish Profelytes of our*  
*age: for neuer man made*  
*greater flourishes with poor-*  
*er proofes: for it shall ap-*  
*peare, that wee haue publi-*  
*shed no other Canon of*  
*Scripture, then Christ and*  
*his Apostles taught, and re-*  
*ceiued.*

ceiued no other then the ancient Fathers declared to be diuinely Canonically (and those onely Canonically) none other then the learned Doctors and Professors, intirely preserued in the bosome of the Roman Church in all ages: so that if any curse be denounced against vs, for renouncing doctrines of faith, deduced from Apocryphall Scriptures, I say it shall appeare by the same Decree, they haue layd an *Anathema* vpon Christ and his Apostles, and haue cursed the ancient Fathers, and the principall members of their owne Church.



*In the first age ;  
to Ann. 100.*

First then wee must observe; according to Saint *Pauls* testimonie: *Vnto the Iewes were committed the Oracles of God*: these Oracles, as Gods pledges, were preserved by them, (saith *Cardinall Tolet*) and according to the number of the *Hebrew* letters, they were diuided into two and twentie Bookes, which is the Canon of Scripture now taught and receiued by the reformed Churches. The other Bookes, (which wee terme *Apocryphall*) were neuer receiued of the Iewes for Canonickall, as *Bellarmino* himselfe doth testifie. This Canon of the Iewes was

Rom. 3. 2.  
*Faſtigue*  
*(ſunt Iuda)*  
*depoſitis*  
*et cuſtodes*  
*Eloquiorū*  
*Dei. Tolet.*  
coment. in  
Rom. 3. 2.

Be'l. de ver-  
bo Dei. lib.  
1. cap. 10.

was so true and perfect at Christs comming, that neither Christ, nor any of his Apostles complained of it : nay more, they cited many things out of the *Canonicall* Bookes of Scripture , for prooffe of their doctrine, with this speciall character, *As it is written :* when as in all the Gospell of Christ, there is not so much as one authoritie cited by Christ or his Apostles, out of the Bookes which we terme *Apocryphall*. This Canon of the Iewes, as it was intirely preferued by them , and is now receiued by vs, so it is likewise warranted by Christ himselfe: for Saint *Luke* tells vs, that our Sauour after his Resurrection,  
be-

*beginning at Moses and all the Prophets, expounded in all the Scriptures the things concerning himselfe; and what hee meant by all the Scriptures, hee afterwards expounds in the 44. verse of the same chapter: These are the words which I speake unto you, which were written in the Law of Moses, and in the Prophets, and in the Psalmes concerning mee; and hee giues the reason in Saint Luke; That all things must bee fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalmes concerning me. Here then is the true Canon of Scripture deliuered, and rightly diuided by Christ himselfe, into three seuerall rankes; into the Law, the Pro-*

Luk. 24. 27.

Ibid. ver. 44.

Luk. 24. 44.



*Prophets, and the Psalmes, vnder all or any of which rankes the Books which we terme Apocryphall, neither are, nor euer were conteined. And this was the constant Tenet of the Primitive Church, touching the true Canon of the Scriptures in the first Age.*

*In the second Age;*

*An. 100. to 200.*

Euseb. hist.  
Eccles. li. 4.  
c. 25.

Bell de verbo Dei. li.  
1. cap. 20.

*Melito Bishop of Sardis]*  
In an Epistle to *Onesimus*, numbred the Bookes of the Old Testament, wherein hee maketh no mention of *Iudith, Tobit, Ecclesiasticus*, nor the *Maccabees*: and this is likewise confessed by *Bellarmino*: Many Ancients

ents (saith he) as namely Melito, did follow the Hebrew Canon of the Iewes. And Eusebius more plainly tells vs, that when hee had made diligent search of all the Bookes of Scripture, hee accounted those bookes (which wee terme Apocryphall) to bee reiected from the Canon.

*Cum diligenter de omnibus explorauerat, omni inuestigatione compertit hos libros esse à veteris Testamenti Canone rescindendos. Euf. li. 4. ca. 26.*

*In the third Age.*

*An. 200. to 300.*

Origen ] in his Exposition vpon the first Psalme, saith; We may not be ignorant, there are two and twentie books of the Old Testament after the Hebrewes, which is the number of the letters among them. This is likewise witnessed by Eusebius, that as Origen receiued

Euseb. lib. 6  
cap. 18.

received the Canon of the Iewes,  
so likewise he reiected those sixe  
bookes which wee terme Apo-  
cryphall with the Iewes.

In the fourth Age,  
An. 300. to 400.

Hilary Bishop of Poictiers ]  
tells vs , The Law of the Olde  
Testament is contained in two  
and twentie bookes, according  
to the number of the Hebrew  
letters. And there he tells vs  
further, how they are disposed,  
and put in order according to  
the tradition of the Ancients;  
(in this manner ) There are  
five bookes of Moses , Iosuah is  
the sixt , the Iudges and Ruth  
the seuenth, the first and second  
of Kings the eight , the third  
and fourth of Kings the ninth,  
the

*In viginti  
duos libros  
lex Testa-  
menti veteris  
deputetur,  
ut cum li-  
terarum nu-  
mero conue-  
niant : qui  
ita secundum  
Traditiones  
veterum de-  
putantur :  
ut Mosi sint  
libri quinque;  
Iesu Naue  
sexus, Iu-*



the two bookes of Chronicles the tenth, Esdras the eleuenth, Psalmes the twelfth, Solomons Prouerbes, Ecclesiastes, Canticles, 13. 14. 15. the twelue Prophets the sixteenth, Esay, Jeremy with the Lamentations, Daniel, Ezechiel, Iob and Hester, doe make vp the number of 22. bookes.

Cyril of Hierusalem ] giues the like lesson to the Reader. Peruse the two and twentie bookes, but meddle not with the Apocrypha; meditate diligently vpon those Scriptures, which the Church doth confidently reade, and vse no other.

Athanasius ] tells vs, The Christians had at that time a definite number of bookes comprehended in a Canon, and of that

dicam et  
Ruth septi-  
mus, &c.  
Hilar. in  
Prolog. in  
Psal. expla-  
nationem.

Veteris Te-  
stamenti li-  
bros medi-  
tare duos et  
viginti. Tu  
itaq; cum  
sis filius Ec-  
clesiae non  
transgredi-  
eris illius  
terminos  
Cyril. Ca-  
tech. 4

Sunt itaque  
Canonici ve-  
teris Testa-  
menti libri  
22. literis

*Hebraicis  
 numero pa-  
 res, prae-  
 istos autem  
 sunt adhuc  
 alii eiusdem  
 veteris in-  
 strumenti  
 libri non sunt  
 Canonici,  
 qui Cate-  
 chumenis  
 tantum le-  
 guntur Sa-  
 pientia So-  
 lomonis &c  
 Athanas. in  
 Synopf.  
 Nec ab hac  
 sententia  
 alienus fuit  
 Damasce-  
 nus et Atha-  
 nasius, quos  
 Theologi  
 multis secuti  
 sunt. Canus  
 loc. Theol.  
 lib. 2. ca. 10.  
 Euse. Chro.  
 li. 2. ex Hier. versione. Eusebio atq; reliquis licuit al-  
 quando dubitare. Can. lib. 2. ca. 10.*

*that Canon touching the Olde  
 Testament, they were twentie  
 two bookes, equall to the num-  
 ber of the Hebrew letters: and  
 as touching the Apocryphall  
 books, as namely, the book  
 of Wisedome, Maccabees, and  
 the rest, libri non sunt Cano-  
 nici; they are read onely to the  
 Catechumens, but are not Ca-  
 nonicall. This testimony is so  
 true, that Canus confesseth,  
 hee was not onely of our opi-  
 nion, but also drew many Di-  
 vines after him to this opinion.*

*Eusebius Bishop of Caea-  
 rea ] saith; The Hebrew Hi-  
 storie of the Maccabees, reckons  
 from thence, the raigne of the  
 Grecians; but those bookes are  
 not receiued among the diuine*

*Scrip-*

*Scriptures.* This Authour is likewise acknowledged in this Tenet to be ours.

*Ruffinus*] as some say *Cyprian*, in reciting the Canon of the Scripture, testifies the like in this age; *These be the bookes which our Fathers have included within the Canon, out of which they would have the assertions of our faith to appeare: but yet wee must know, that there bee also other bookes, which are not Canonically, but are called of our Ancestors, Ecclesiasticall; as is the Wisedome of Solomon, Ecclesiasticus, Tobias, Judith, and the bookes of Maccabees: all which they will indeed have to bee read in the Church, but not to bee alledged for confirmation of faith. Bel-  
larmino confesseth (with vs)*

F

that

*Hac sunt quae  
Patres in-  
tra Canonem  
concluserunt,  
ex quibus fi-  
dei nostra  
assertiones  
constare vo-  
luerunt, sci-  
endum tamen  
est, quod et alii  
libri sunt qui  
non sunt Ca-  
nonici, sed  
Ecclesiastici  
à maioribus  
appellati sunt  
ut sapientia  
Solomonis  
et alia Sapi-  
entia quae  
dicitur filii  
Syrach, eius-  
dem ordinis  
est liber To-  
bie, et Ju-  
dith, et Ma-  
cchabaeorum  
libri -- quae*



*omniatogi  
 quide in Ec-  
 clesius volue-  
 runt, nō ta-  
 mē proferri  
 ad authori-  
 tatem ex his  
 fidei confir-  
 mandam.  
 Ruff. siue  
 Cyprian ex-  
 plic. Symb.  
 Bell. de ver-  
 bo Dei lib.  
 1 cap. 20.  
 Quod verò  
 Ruffin⁹ asse-  
 rit ex patrū  
 Traditione  
 eos libros à  
 canone rei-  
 ciendos pœ  
 Lectoris di-  
 ctum sit, pa-  
 trū traditi-  
 ones igno-  
 ravit. Can.  
 lib. 2. c. 11.  
 Sicut In-  
 dith et To-  
 bia, & Ma-  
 cabarū li-  
 bros legit*

that *Ruffinus* did follow the  
 Hebrew Canon: but his  
 fellow *Canus* is not conten-  
 ted with such a moderate  
 confession, but returns this  
 answer, *Although Ruffinus*  
*did affirme, that the booke of*  
*Maccabees were to bee reje-*  
*cted by the tradition of the Fa-*  
*thers, yet by the Readers leane*  
*hee was ignorant of that Tra-*  
*dition.*

Saint *Hierome*] is our wit-  
 nesse; As the Church readeth  
*Indith, Tobias, and the Mac-*  
*cabees, but receiveth them not*  
 for Canonical Scriptures: so  
 these two booke (namely) the  
*Wisedome of Solomon, and Iesus*  
*the sonne of Syrach, doth the*  
 Church reade for the edificati-  
 on of the people, not to confirme  
 thereby the authoritie of any  
 do-

*doctrine in the Church. This is likewise confessed by Bel-  
larmino, I admit (saith hee)  
that Hierome was of that opi-  
nion, because as yet in those  
dayes a generall Councell had  
decreed nothing touching those  
bookes, except the booke of Tu-  
dith, which Hierom afterwards  
receiued.*

*Gregory Nazianzen] wri-  
ting to Seleucus, promiseth  
him, that he will shew him a  
catalogue of the Canoni-  
call bookes, and according-  
ly beginning from Genesis,  
cites the bookes in order to  
Malachie, the last of the Pro-  
phets. This authoritie in  
our behalfe is likewise con-  
fessed by Iacobus Billius, a  
Romanist in his Commen-  
tary vpon those verses, but*

*Ecclesia, sed  
eos inter Ca-  
nonicas scri-  
pturas non  
recipit; sic et  
hac duo vo-  
lumina sa-  
pientia Solo-  
monis et Sy-  
rach legist  
ad adifica-  
tionē plebis  
non aucto-  
ritatē dog-  
matum co-  
firmandum.  
In Præfat.  
lib Solom.  
Admitto  
Hieronymū  
ea fuisse  
opinione  
quia nondū  
generale Cō-  
cilium de his  
libris ali-  
quid statue-  
rat, &c.  
Bell de ver-  
bo Dei lib.  
1. cap. 10.  
Ipse arguē-  
tes Cōdiciū*

*pandem  
tibi, Omnes  
libellos &c.  
ultimū no-  
men duplex  
cui est An-  
gelum Ma-  
lachiam.  
Greg. Naz.  
Car. Iamb.  
ad Seleucū  
Iamb. 3.  
De quib' ta-  
men nunc  
dubitare ne-  
fas est, ante-  
quam autē  
ab Ecclesiā  
cōmuni cō-  
sensu recep-  
ti essent, ni-  
hil praeuli  
fuit eos in  
Canonicorū  
numerū ac-  
cedē mini-  
mē admis-  
tere. Iacob.  
Bill. in Iam.  
3. Nazian.  
Non oportet  
libros  
quos sunt*

hee excuseth him in this manner, That hee omitted o-  
ther bookes, as namely Iudith,  
the Maccabees, &c. of which  
notwithstanding to make a  
doubt in these dayes, would bee  
accounted a wicked thing: but  
before they were generally re-  
ceiued of the Church, it was  
no sinne not to admit them a-  
mongst the number of Canoni-  
call Scriptures.

The Councell of Laodicea ]  
Wee ought to reade onely the  
bookes of the Old and New Te-  
stament: and in that 59. Ca-  
non, the Councell recites  
onely those Canonickall  
Bookes of Scripture which  
we allowe; and the Canons  
of this Councell are con-  
firmed by the sixt Generall  
Councell in Trullo; and Binius  
him-



himselfe confesseth, that the booke of Iudith, by the authoritie of this Councell, is rejected amongst the Apocrypha. And this was the constant opinion of the Primitive Church, touching the intire rule of Scripture in the fourth Age.

*in Concilio inter Apocryphos reicitur.* Binius in Concil. Rom. sub Syluest. Not.

In the fifth Age,  
An. 400. to 500.

Epiphanius ] after he had reckoned vp the Canon of two and twentie Bookes, censureth the Bookes of Wisedome, and Ecclesiasticus, in these words: They are fit and profitable, but not reckoned amongst those bookes which are

F 3

recei-

*extra Canonem legere nisi solos Canonicos Novius et Veteris Testamenti Concil. Laod. Can. 59.*

Can. 2.

*Liber Iudith authoritate huius Provincia-*

*læ Concilii inter Apocryphos reicitur.*

*Usiles quidem sunt et commodi sed in numerum receptorum non referuntur quare neque in Aaron, neque in Testamenti Ar-*

*can. repositi  
sunt. Epiph.  
li. de Mens.  
& Ponder.*

*In Macha-  
baorū libris  
etsi aliquid  
Mirabilium  
numero in-  
ferendū con-  
ueniens fu-  
isse ordinis  
inueniatur,  
de hac tamē  
nullā curā  
fatigabi-  
mur quia  
tantū agere  
proposuimus  
ut de Diui-  
ni Canonis  
Mirabilibus  
exiguā ex-  
positionem  
tangeremus.  
Aug. de Mi-  
rab. sacræ  
Scrip. ka.  
c. 34.  
Hac suppo-  
sitione non in*

received by our Church, and therefore were neither layd up with Aaron, nor in the Arke of the new Testament.

Saint Austen ]: Although there may something bee found in the books of Maccabees meet for this order of writing, and worthy to bee ioyned with the number of Miracles, yet we will not weary our selues with any care thereof, for that we haue intended onely to touch a short rehearsall of the miracles contained in the diuine Canon; And for a further explanation of the true Canon, different from the Apocryphall Scriptures, he tells vs, This reckoning is not found in the holy Scriptures that are called Canonically, but in certaine other bookes, amongst  
whic

*which are the bookes of the Maccabees. And as concerning the authoritie of these bookes, when it was objected against him, that RAZIS killed himselfe, and therefore it was lawfull by the Scripture for a man to kill himselfe: amongst other answeres hee returnes this for one; The Jewes doe not esteeme this Scripture called the Maccabees, in such sort, as the Law, the Prophets, and the Psalmes, to which Christ giueth testimony, as to them that beare that witnesse of him, saying, It behoued that all these things should be fulfilled that are written of mee in the Law, the Prophets, and the Psalmes: but it is receiued of the Church not vnprofitably, so that it bee read*

*Scripturis sanctis qua appellantur Canonica, sed in aliis inuenitur in quib<sup>9</sup> sunt et Machabeorum libri. De civ. Dei l. 18. c. 36.*

*Scriptura qua appellatur Machabeorum recepta est ab Ecclesia non inuiciter si sobrie legatur vel audiatur maxime propter illos Machabaeos qui pro Dei lege indigni*



*perpetua  
sunt. Aug.  
contra Se-  
cundū Ep.  
Gaud. li.  
3 c. 23.*

*Quare hi li-  
bri nō inter  
Canonicas  
Scripturas  
currunt. M.  
Quoniam  
apud Habre-  
os quoq; su-  
per hac dif-  
ferentia re-  
cipiebantur  
sicut Hier.  
ceteriq; te-  
statur. Iun.  
de part. di-  
uinæ legis  
lib. 1. cap. 3.  
Sūpraterēa  
alii quidem  
libri vt Sa-  
pientia Solo-  
monū, liber*

*and heard with sobrietic, espe-  
cially because of these Macca-  
bees, which indured grievous  
persecutions for the Lame of  
God.*

*In the sixth Age,  
An. 500. to 600.*

*Iunilius Bishop of Africa]*  
excludeth from the Cano-  
nicall bookes, *Iudith*, the  
*Maccabees*, and the booke of  
*Wisedome*: and concerning  
them, he puts this question,  
and resolves it: *Why are not  
these books inserted amongst the  
Canonicall Scriptures? Because  
(saith he) the Iewes did make a  
difference of them, as S. Hierom  
and others doe testifie.*

*Isidore]* is a witnes, that our  
doctrine was professed in  
the

the church in his daies: there are other bookes, as namely, the *Wisdom of Solomon*, the book of *Iesus the son of Syrach*, the books of *Iudith*, and *Tobias*, and the *Maccabees*, which are read, but not written in the Canon.

*In the seventh Age,  
An. 600. to 700.*

*Gregory the Great* ] did account the bookes of *Maccabees Apocryphall*: Wee doe not amisse (saith hee) if wee produce a testimony out of the bookes of *Maccabees*, though not *Canonicall*, yet published for the instruction of the Church. This is witnessed also by *Catharinus* their own *Scholcman*: *Gregory* (saith hee) led as I conceive, by the authoritie

F 5

of

*Iesu filii Syrach, et lib. Iudith et Tobia, et libri Machabeor. qui leguntur quidem sed non scribuntur in canone. I. fid. Prænot. Elucid. de script. & Scripturis fac. c. 6 & 7.*

*De qua re non inordinate agimus si ex libris licet non Canonicis, sed tamē ad adificationē ecclesiæ editis testimonium proferimus. In Iob. lib. 19. cap. 13. B. Gregori⁹ auctoritate vsq; opinor Hier. morm*

*videtur cō-  
cedere illos  
non esse Ca-  
nonicos cum  
tamen de iis  
producat  
testimonia.  
Cathar. o-  
pusc. de lib.  
Canonicis.  
Secundum  
Greg. in Mo-  
ralibus liber  
Iudith, Tob.  
et Mathabe-  
orū, Eccles.  
asq; lib. Sa-  
pientia non  
sūt recipiēdi  
ad cōfirmā-  
dū aliquid  
de fide. Occ.  
Dial. part 3  
tract. 1. l. 3.  
c. 16.*

of Saint Hierome, did seeme to graunt, that those bookes were not Canonically, although, hee produced testimonies out of them. But learned Occham more plainely declares his opinion touching Gregorie; According to Gregories doctrine (saith hee) the booke of Iudith, Tobias, the Maccabees, Ecclesiasticus, and the booke of Wisedome, are not to bee receiued for the confirmation of any doctrine of faith.

*In the eighth Age,  
An. 700. to 800.*

Damascene ] who was canonized a Saint, for his service at the 2<sup>d</sup>. Councell of Nice, tells vs, it is *opera pretium*, &c. worth our paines, to search



search and know, that there are two and twentie bookes of Canonick Scripture; and as touching the Apocryphall, he termes them, ἀπὸρροι μὴ καὶ γὰρ, they are full of vertuous instructions, but are not numbred amongst the Prophets, neither were they layd up in the Arke. This Author is confessed to be ours in this poynt: inso-much as Canus professeth, that Damascene and Athanasius were of his opinion, and were followed in this by many Diuines.

In the ninth Age,  
An. 800. to 900.

Nicephorus, Patriarch of Constantinople ] giues vs to vnderstand, that the bookes of  
the

ἰσὶν ὅς  
εἰκοσι, καὶ  
δύο βιβλίοι  
εἰσι τῆ πα-  
λαιας δι-  
αθήκης καὶ  
ἑκατέρωθεν  
τῶν ἐβραίων  
φωνῶν. Da-  
masc. Orth.  
fid. l. 4. c. 18.

Nec ab hac  
sententia  
alienus fuit  
Damascen<sup>9</sup>  
-quos Theo-  
logi multi  
secuti sunt.  
Canus loc.  
Theol. lib.  
2. cap. 10.

Ὅν τῆ πα-  
λαιας βιβ-

αλα (κλ.)  
Niceph. Pa-  
tr. C. P. Ca-  
non. Script.  
in operibus  
Pithei.

*In libro Iesu  
filii Syrach  
hac prefata  
sententia le-  
gitur quæ le-  
brū B. Hier.  
atq; Isidor⁹  
inter Apo-  
chry. (id est)  
dubias scri-  
pturas de-  
putatū esse  
absq; dubita-  
tione testā-  
tur. Qui e-  
tiā liber non  
tēpore Pro-  
phetarū sed  
sacerdotum  
sub Simone  
Pont. Max.  
regnāte Pro-  
lemao Ener-  
gete cōscrip-  
tus est. Alc.  
aduers. Elip.  
l. 1. col. 941.*

the Old Testament were twenty  
and two. And in treating of  
the Apocryphall bookes, hee  
mentioneth in particular,  
the books of Maccabees, the  
Wisdom of Solomon, Ester, In-  
dith, Susanna, Tobit.

Alcuinus, Abbot of Saint  
Martins at Tours in France,]  
writing against Elipantus,  
Bishop of Tolledo, tells him,  
that hee urged authorities out  
of the booke of Iesus the sonne  
of Syrach: but (saith hee)  
Saint Hierome did testifie, that  
without question it was to bee  
reputed amongst the Apocry-  
phall and doubtfull bookes; and  
withall addeth: This booke  
was not written in the time of  
the Prophets, but vnder the  
raigne of Ptolomey, and Simon  
the high Priest.

In

*In the tenth Age,  
An 900. to 1000.*

*Aelfrick Abbot of Malmshury* ] in his Saxon treatie of the old Testament, tells vs, *There are two bookes more placed with Solomons workes, as if he had made them, which for likenesse of stile, and profitable vse, haue gone for his, but Iesus the sonne of Syrach composed them: one is called Liber Sapientiae, the booke of Wisedome; and the other Ecclesiasticus, very large bookes, and read in the Church of long custome, for much good instruction: amongst these bookes the Church hath accustomed to place two other, tending to the glory of God, and intituled, Maccabeorum, I haue turned*

*Ælfrick of the old Testament, pa. 37. 22. 23.*



turned them into English, and  
so reade them you may if you  
please, for your owne instru-  
ction.

In the eleuenth Age,  
An. 1000. to 1100.

*Petrus Cluniacensis* ] after  
the recitall of the Canoni-  
call bookes, faith, There are  
besides the authentickall bookes,  
sixe others not to be rejected, as  
namely, *Iudith*, *Tobias*, *Wise-  
dome*, *Ecclesiasticus*, and the  
two bookes of *Maccabees*, which  
though they attaine not to the  
high dignitie of the former, yet  
they are receiued of the Church,  
as containing necessary and pro-  
fitable doctrine.

De author.  
veter. Test.  
Epist. contr.  
*Petro Bu-  
sinos*.

In

In the twelfth Age,

An. 1100. to 1200.

*Hugo de Sancto Victore* ] All the Canonick bookes of the Olde Testament, are twentie two: there are other bookes also, (as namely) the Wisedome of Solomon, the booke of Iesus the sonne of Syrach, the bookes of Iudith, Tobias, and the Maccabees, which are read, but not written in the Canon.

*Richardus de S. Victore* ] was liuing at this time, and hath the same words, All the bookes are twenty two: there are other bookes also, (as namely) the booke of Wisedome and Maccabees, and which are read in the Church, but not written in the Canon.

In

*Omnes ergo sunt numeri 22, sunt prater ea alii quidē libri ut Sapientia Solomonis, liber Iesu filii Syrach, et liber Iudith, et Tob. et libri Machab quos leguntur quidem, sed non scribuntur in Canone.*  
*Hugo de S. Vict. Prelo. Elucid de scrip. et scrip. sacris. ca. 6. & cap. 7.*  
*Omnes sunt numeri 22 sunt prater ea et alii libri ut sapientia &c. Rich. Except li. 2. cap. 9.*

*In the thirteenth Age,  
An. 1200. to 1300.*

Hugo in  
Prologum  
Galcatum.

Prolog. in  
Tobiam.

*Hugo Cardinalis* ] speaking of the bookes reiected by vs, saith, *These bookes are not receiued by the Church for prooffe of doctrine, but for information of manners.* And in his Preface to *Tobias* (hee saith) *they are not accounted amongst the Canonick Scriptures.*

*Bonaventure* ] in his Preface before the Exposition of the *Psalter*, sheweth which are the Canonick bookes of Scripture : and passing by the bookes of the New Testament, hee reckoneth all those, and those onely that *Hierome* doth, sorting them into their seuerall rankes



rankes and orders as the  
*Hebrewes* doe.

*In the fourteenth Age,*  
*An. 1300. to 1400.*

*Gul. Occham* ] saith, Ac-  
cording to *Hierome* in his Pro-  
logue before the booke of Pro-  
verbs; and *Gregory* in his Mo-  
ralls, the bookes of *Iudith*, *To-  
bias*, and the *Maccabees*, *Eccle-  
siasticus*, and the booke of *Wis-  
dome*, are not to bee receined  
for confirmation of any matter  
of faith: so also it readeth  
those two volumes of *Ecclesia-  
sticus*, and *Wisdomes*, for the  
edification of the people, but not  
for confirmation of poynts of  
faith and religion.

*Nicholas Lyra* ] After that  
(by the assistance of God) I haue  
han-

*Occham*  
Dial. part. 3  
Tract. 1. li.  
3. cap. 16.

*Postquam*  
*auxiliante*  
*Deo scripsi*  
*super libros*

*sacra scriptura Canonicos--alios intēda scribere qui nū sunt de Canone, scil. liber Sapientia, Ecclesiasticus, Iudith, Tobias, et libri Machabaeorum. In Præfat. Tobias.*

*Nicholas Lyra in præfatione in librū Tobia dicit, neque eum, neque Iudith, neque Machabaeorum, neque Sapientia, neque Ecclesiasticū, neque Baruch neque ultimos Esdra in*

*handled the Canonickall bookes of Scripture, beginning from Genesis, and proceeding to the end of the Apocalypse; being confident of the same ayde and assistance, I purpose to write of those bookes, which are not in the Canon, as namely the booke of Wisedome, Ecclesiasticus, Iudith, Tobias, and the bookes of Maccabees. This Author is so truely ours in this poynt, that Picus Mirandula professeth; Lyra saith; Neither the bookes of Tobit, nor Iudith, nor the Maccabees, nor Wisedome, nor Ecclesiasticus, nor Baruch, nor the last bookes of Esdras, are to bee reckoned in the Canon; but notwithstanding they are receiued of the Church, and are read for rectifying of manners, although their*

their authoritie is of lesse account for prooffe of those things which are in controuersie.

Canone haberi, recipi tamen in Ecclesia, legiq; ad mo-

res informandas, quanquam eorum autoritas ad probanda ea qua in contentionem veniunt minus idonea reputetur. Ioh. Fr. Pic. Mirand. Theorem. 5.

In the fifteenth Age,  
An. 1400. to 1500.

Alphonsus Tostatus ] giues his voyce with the reformed Churches. Although (saith hee) the bookes (-in question) bee receiued of the Church, yet are they not of any solid authoritic; and therefore they are improfitable to prooue, and confirme those things which are called in question, according to Saint Hierom.

Dionysius Carthusianus ] in writing vpon Ecclesiasticus, (saith)

Quanquam isti libri ab Ecclesia recipiantur nullius auctoritatis solida sunt, ideo ad confirmandum et probandum ea que in dubium venerint inutilis sunt. Et Tost. præf. in lib. Paralip. q. 2. Deniq; liber iste non est



*de Canone  
id est inter  
Scripturas  
Canonicas  
cōputandus,  
quāvis de  
eius verita-  
te non dubi-  
tatur. Dy-  
onisi Carth.  
prolog. in  
Ecclesiast.  
Perer. in  
Dan. lib. 16.  
p. 742.*

*Ita 22 volu-  
mina suppu-  
tātur quib⁹  
quasi literis  
et exordis  
in Dei do-  
ctrina &c.  
Wald. doct.  
fidei lib. 2.  
art. 2. circa  
initium.  
Anton. par.  
3. tit. 18. ca.  
6. juxt. finē.*

(saith) That booke is not of the Canon, (that is) amongst the Canonick Scriptures, although there bee no doubt made of the trueth of that booke. This is confessed likewise by our aduersaries: *Dyonisius Carthusianus*, and *Lyra*, doe not denie the Historie of *Susanna* to bee true, but they denie the bookes of *Indith*, *Tobit*, and the *Maccabees* do appertaine to the canonick Scriptures.

*Thomas Waldensis* ] cites out of *Hierome*, the Canon of the olde Testament in these words, *As there are twentie two letters, by which we write in Hebrew all that wee speake, so there are accounted twentie two bookes, by which as letters, wee are instructed in the doctrine of God; and with-  
all*

all addeth, that the whole  
*Canonicall Scripture* is contei-  
 ned in the two and twentie  
 bookes.

*Antoninus* ] tells vs, that  
*Aquinas*, and *Nicholas de Ly-*  
*ra* say, the *Apocryphall* bookes  
 reiected by the *Hebrewes*, are  
 not of that authoritie that a  
 man may argue from their say-  
 ings as efficaciously touching  
 poynts of faith, as from other  
 writings of the sacred Scrip-  
 tures; and therefore happily  
 they haue such authoritie as the  
 sayings of holy Fathers, which  
 are approued by the Church, but  
 not as the Canonical Scrip-  
 tures themselues.

Dicit Tho-  
 mas 2. 2.  
 Nichol de  
 Lyra super  
 Tobiam,  
 scil. isti non  
 sunt tanta  
 authorita-  
 tis quod ex  
 dictis eorum  
 posset effica-  
 citer argu-  
 mentari, in  
 his qua sunt  
 fidei, sicut ex  
 aliis libris  
 sacra scrip-  
 tura, unde  
 forte habent  
 auctoritate  
 talem quale  
 habent dicta  
 sanctorum  
 Doctorum  
 approbata  
 ab Ecclesia.

In the sixteenth Age,  
An. 1500. to 1600.

Reliqui,  
viz. Iudith,  
Tobia, Ma-  
chabeorū li-  
bri, cū Sapi-  
entia et Ec-  
clesiastico a  
Dino Hier.  
inter Apo-  
cryphallā  
tur. Nec  
turberis  
(Novitio)  
si alicubi re-  
perias libros  
istos inter  
Canonicos  
supputari  
vel in sacris  
Cōcilis, vel  
in sacris do-  
ctoribus Nā  
ad Hierony-  
mi lineam  
reducenda  
sunt, s̄ ver-  
ba Concilii-  
rum quam  
Doctorū, sic

Cardinall Cajetan ] tells  
vs, The bookes in question be-  
twixt vs (as namely) Iudith,  
Tobit, the Maccabees, the books  
of Wisedome, and Ecclesiasti-  
cus, are reckoned by Hierome  
amongst the Apocryphall books;  
neither be thou troubled, (saith  
hee) O Novice, if elsewhere  
you finde these bookes reckoned  
amongst the Canonically Scrip-  
tures, both by sacred Councells,  
or by the holy Doctōrs of the  
Church, for they are to bee re-  
duced to the rule of Hierome,  
that those bookes may not bee  
accounted Canonically, that is, to  
regulate our faith, but they may  
bee termed Canonically for the  
edification of the faithfull.

This



This testimony of *Cajetan*, against the Tenet of the Church of Rome, fully agrees with vs, in so much that *Ambrosius Catharinus*, a Romanist professeth, that *Cajetan* in this poynt committed almost as many sinnes as hee deliuered words. And his fellow *Canus* protesteth, that hee is ashamed, that a man otherwise ingenious and learned, and a godly pillar of their Church, should so much degenerate from the learned professors of the Romane Faith, that when all Writers agree, that the name of *Canonicall* is sacred and diuine, onely *Cajetan* should say the Bishops and Councils did otherwise understand it. And for a conclusion, *Arias Montanus*, in his Edition of the

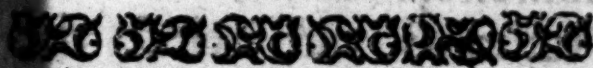
*ut libri isti non sunt Canonici, id est regulares ad firmandum ea qua sunt fidei, possunt tamen dici Canonici, id est regulares ad adificationem Fidelium.* Caiet. in fine com. Hist. veter. Testament.

*In huius vero confirmatione argumenti Ambrosius Catharinus, Caietanus affirmat tot peccata admisisse, quae verba penè effudit.* Can lib. 2. cap. 11.

*Accesserunt  
et huic Edi-  
tioni libri  
Græcè scrip-  
ti quas Ec-  
clesia Ortho-  
doxa Hebra-  
orum Cano-  
nem secuta  
inter Apo-  
chryphos re-  
cēset. Alias  
Mon. in the  
Frontispice  
of the Bi-  
ble Edit.  
Antwerp. ex  
Offic. Plant.  
Ann. 1584.*

the Bible, tells vs, *there are added to that Edition bookes writen in Greeke, (as namely, Toby, Iudith, Hester, the Booke of Wisedome, Ecclesiasticus, Baruch, the Additions to Daniel, and the two bookes of Maccabees) the which bookes (saith hee) the Orthodox Church following the Hebrew Canon, reckons amongst the Apocrypha.* And thus by our aduersaries owne confessions, the true and Orthodox Church did reiect those Apocryphall bookes which our Church refuseth, which the Trent Councell allowes at this day for Canonically. And thus briefly I haue produced a Catalogue of ancient Fathers, and moderne Writers in the Ro-  
mane

mane Church, who haue  
witnessed with vs the same  
Canon of Scripture which  
wee professe at this day,  
whereby I haue giuen you  
a taste of that challenge,  
(which God willing I pur-  
pose heereafter to make  
good in the principal points  
of our Religion) that our  
Church and doctrine hath  
continued Visible in all a-  
ges, euen to the dayes of  
*Luther.*



G

SECT.



XXXXXXXXXXXXXXXXXXXX

SECT. VI.

*Our Adversaries pretences from  
the authorities of Fathers,  
and Councils, to prooue the  
Apocryphall bookes Canoni-  
call, answered.*

**T**He former Testi-  
monies are so true,  
and pregnant in our  
behalfe, that our learned ad-  
uersaries are inforced to  
confesse, that most of those  
Authours did reiect the  
bookes in question for A-  
pocryphall. To say nothing  
of the *Trent Anathema*, layd  
vpon those reuerend Fa-  
thers, and learned Doctors,  
of the ancient and moderne  
Churches

Churches, who reiected those bookes in all ages; let vs weigh their chiefest reasons and arguments for defence of their cause, and it will appeare, there are no solid and certaine authorities, to proue the *Apocryphall* books in question for canonicall: To instance in particulars: *Bellarmino* saith, the booke of *Iudith* was held by *Hierome* for *Canonicall*; and withall pretended this reason for it, *This booke hath a singular testimony from the famous and first generall Councell of Nice.* It is true, that both contending parties subscribe to this first and best Councell of *Nice*; but I pray where is that Canon to be found? and sure I am

*Bell. lib. 2.  
de verbo  
Dei c. 11.*

*Afferuit esse  
Apocryphū.  
Salm. Com.  
in Hebr.  
disp. 2.  
Acoft. lib. 2.  
de Christo  
Reuel c. 13.  
Quod mihi  
dubitantis  
fufficionem  
subindicare  
videtur, nā  
Nicēna Sy-  
nodus olim  
hunc librū  
in Canonem  
redegerat  
cur annis 80  
post non ac-  
cenfet eum  
Quod? Lao-  
dicēna? cur  
Nazianze-  
nus, eius non  
meminit?  
quid ſibi  
vult quod  
idem Eccl.  
Lind. Pa-  
nopl lib. 3.  
cap. 3.*

there is no ſuch testimony extant, as is pretended by the Cardinall: nay more, *Salmeron* his fellow Iefuite proteſteth, *Saint Hierome* affirmed the booke of *Iudith* Apocryphall. And *Acoſta* the Iefuite profeſſeth, (è *Canone exempt*) hee exempted it out of the Canon: and as touching the Councell of *Nice*, their owne *Lindanus* proclaimeth, that this aſſertion giues him great cauſe of doubting: for if the *Nicene* Councell did anciently reckon the booke of *Iudith* in the Canon, why did not the Councell of *Laodicea* reckon it? why did not *Nazianzene* make mention of it? what meant hee to ſay, the Church at that time did reade  
the



*the bookes of Indith, Tobie, and the Maccabees, but did not receiue them amongst the Canonick Scriptures.*

Againe, looke vpon the Councell of *Laodicea*, called in the yeare 364, there you shall finde the booke of *Indith*, by the testimony of *Binius* himselfe, reiected for *Apocryphall*, and this Councell is confirmed by the second Canon, of the *sixt* Generall Councell of *Trullo*; which the Fathers of that Councell would neuer haue done, if the first Generall Councell of *Nice* had decreed the contrary.

I proceed to the examination of the chiefeft ground and principall cause of their Trent Decree; The third

Bin. Not. in  
Concil.  
Rom sub  
Syluest.

*Placuit ut  
præter scrip-  
turas Cano-  
cas nihil in  
Ecclesiâ le-  
gatur sub  
nomine di-  
uinarum  
scripturarum:  
sunt autem  
Canonica  
Scriptura,  
Tobias, Ju-  
dith, Hester,  
Esdras libri  
duo Macha-  
beorum libri  
duo. Conc.  
Carth. 3.  
circa tem-  
pora Syri. ij  
Canone 47.*

Councell of *Carthage*, called in the time of *Siricius* Bishop of Rome, about the yeere 399, touching the Apocryphall bookes, makes this declaration; *It pleaseth vs, that nothing be read in the Church, besides the Canonickall Scriptures*: and there they publish for the Canonickall bookes, *Tobie, Iudith, Hester, Esdras, and the two bookes of Maccabees*: And to this Councell (say the Romanists) Saint *Austen* subscribed. This testimony I confesse, is extant in the 47. *Canon* of this Councell; but giue mee leaue to tell you, the Church of Rome doth not generally avowe that Canon of that Councell. It is the confession of Car-  
dinall

dinall *Baronius*; *Hand omnes*, &c. Not all the Canons of this Councell are established, but they are allowed in diuers other Councils of Carthage, as namely, that Canon wherein the number of sacred bookes were defined. And *Binius* the publisher of the Councils, makes the like acknowledgment, that the 50 Canons, which were intituled to that Councell, were not all confirmed by it, but by other Councils of Carthage, (as namely) the 47 Canon: and that which argues suspicion of a forged Canon, the bookes of *Maccabees*, which are inserted in the Latine copie of that Councell, are not to be found in all, or any of the ancient Greeke copies or

*Hand omnes*  
*Canones in*  
*hac Synodo*  
*sanciti pro-*  
*bantur, sed*  
*diuersis alijs*  
*cōcilij Car-*  
*thaginēsi-*  
*b⁹, ut inter*  
*alios iste,*  
*quo sacrōrum*  
*librorū cer-*  
*tus numer⁹*  
*definitur.*

*Baron. An.*  
*397. nū. 46.*  
*Canones 50.*  
*quorū titulus*  
*hic assignā-*  
*tur non om-*  
*nes in hac*  
*Synodo, sed*  
*diuersis alijs*  
*cōcilij Car-*  
*thaginēsi-*  
*b⁹ sanciti pro-*  
*bantur inter*  
*alios 19. 30.*  
*et 47. which*  
*last Canon*  
*is the Canō*  
*in queston.*  
*Bin. in Cō-*  
*cil. Carth. 3.*



*Hic Canon  
Carthagi-  
nonensis Con-  
cilii extat  
in collectio-  
ne Canonū  
Crescentii A-  
fricani Epi-  
scopi nondū  
edita sed ibi  
Machabeo-  
rū libri non  
recensentur  
ne in omnib⁹  
Græci codi-  
cibus editis,  
& MSS.  
Christ. Iu-  
stellus ob-  
serv. & Not.  
in Cod. Ca-  
nonū Eccle.  
Africanæ.  
Bell. de Ro-  
man. Pont.  
lib. 2. ca. 31.  
Quintum.  
Bell. de Cō-  
cil. author.  
lib. 2. cap. 8.  
Decimo.*

Manuscripts. Neither is this Councell of that authoritie as the Romanists themselves pretend: for when our learned Protestants doe otherwise produce this Councell against the head of their Church, Bellarmine makes answer, *This Provinciall Councell ought not to bind the Bishop of Rome, nor the Bishops of other Provinces.* If wee oppose against it the Councell of *Laodicea*, which decreed those bookes for Apocryphall: Bellarmine makes answer, *The Councell of Carthage is of greater authoritie then that of Laodicea, because it is later, and because it was Nationall; but the Councell of Laodicea was provinciall.* In the one place, when

when it seemingly makes for him, hee termes it a *Nationall* Councell, in the other, when it plainly makes against him, hee termes it *Prouinciall*. But, *Oportet esse memorem*, Falsehood had need haue a good memory. It is vsuall with *Bellarmino*, with *Canus*, with *Costerus*, and the best learned Romanists, to excuse, Saint *Hierome*, Saint *Austen*, Saint *Gregorie*, and many others, which denied the *Apocrypha* for part of the diuine Canon, with this generall Answer: *It was no sinne, no heresie, in them to reject those bookes, because no Generall Councell in their dayes had decreed any thing touching them.* If therefore no Generall

Bell. de verbo Dei lib.  
1. cap. 10.

Councell had decreed the true Canon of Scripture in their dayes, how comes it to passe, that *Bellarmino* cites the Councell of *Nice* for the booke of *Iudith*? Why doe the Romanists claime the antiquitie of their Canon from the Councell of *Carthage*? Why doe they professe in honor of that Councell, that it was generally receiued, and that *S. Austen* subscribed to it: when as that Canon touching the Apocryphal Scriptures was not decreed, nor confirmed by that Councell by their owne confessions? But admit the Councell of *Carthage* had decreed it, yet can any man prooue that the Church at that time did receiue



ceiue the bookes of *Iudith*,  
of *Hester*, of the *Maccabees*,  
and the rest, for the rule of  
faith? Shall we thinke that  
Saint *Austen* maintained the  
Canon of Scriptures con-  
trary to Saint *Hierom*? must  
wee beleue that the Coun-  
cell of *Carthage*, within lesse  
then thirtie yeeres did de-  
cree contrary to the Coun-  
cell of *Laodicea*? nay more,  
is it so much as probable,  
that both those Councells  
should bee confirmed by  
one and the same generall  
Councell of *Trullo*, and yet  
one should decree a contra-  
ry Canon of Faith against  
the other? And as touching  
Saint *Austens* subscription  
to that Councell, it is a suf-  
ficient allegation against it,  
that

St. Aug. de  
Ciuil. Dei.  
lib. 18. c. 26.  
& l. 17. c. 20

that the 47 Canon was neuer decreed in that Councell, and the rather it appeares by this, for that *S<sup>r</sup>. Austen* did not allowe the booke of *Iudith*, of *Wisdom*, of *Ecclesiasticus*, and the *Maccabees* for Canonically, (all which are expressely decreed in the Councell of *Carthage* for Canonically.) Touching the booke of *Iudith*, he tells vs, the *Iewes* neuer receiued it in to the Canon of *Scriptures*; & withal there he professeth, that the Canon of the *Iewes* was most authentical. Touching the bookes of *Wisdom* and *Ecclesiasticus*, hee tells vs, *Solomon* was a Prophet, as his workes (namely) the *Proverbs*, the *Canticles*, and *Ecclesiastes* doe witnesse, all  
which

August. de  
Ciuir. Dei.  
lib. 17. c. 20.

which are Canonically, but Ecclesiastical, and the booke of Wisdome, were onely called his for some likenesse of stile: but all the learned affirme them none of his: yet the Westerne Churches held them anciently of great authoritie. And lastly, touching the bookes of Maccabees, hee declareth by pregnant and seuerall reasons, that they are Apocryphall; First, by way of distinction hee tells vs, this reckoning is not found in the Canonically Scriptures, but in other bookes, which the Church receiveth for Canonically. Secondly, hee tells vs, they are accounted Canonically for the suffering of holy Martyrs; whereas the Canonically bookes are simply



simply and absolutely of themselves and for themselves Canonically. Thirdly, hee tells vs, the Church did receiue them not vnprofitably, which is as poore a testimony as hee could haue giuen of his own works. Fourthly, they are receiued (with this condition) *if they be soberly read in the Church.* And lastly, hee giueth this speciall reason in behalfe of the true Canon of Scripture; Christ giueth his Testimonie to those bookes, as namely, to the *Law*, to the *Prophets*, to the *Psalmes*, because all they beare witnesse of him: but the Apocryphall bookes, neither witnes any thing of Christ, neither are they contained vnder

vnder all, or any of those bookes, which Christ himselfe diuided into the *Law*, the *Prophets*, and the *Psalmes*.

It is true, there was *Canon Ecclesiasticall*, wherein all, or most part of the *Apocryphall* bookes, which are now read and receiued in our Churches, were anciently read for example of life, and instruction of manners, and for that cause were commonly called *Canonical*: and in this manner *Saint Austen* speaking of the *Maccabees*, tells vs, *These books the Church did account Canonical, which the Iewes did not*: yet withall he professeth in the same Tract, that those bookes which were not in the Iewes Canon, and yet were

*Proto-canonical.*

*Deuterocanonical.*

*Hos libros non Iudai, sed Ecclesia habet pro Canonicis.*  
*Aug. de ciuit. Dei lib. 18. cap. 36.*

Aug. de Ci-  
uit. Dei. lib.  
17 cap. 20.

In Macha-  
beorum li-  
bris etsi ali-

were receiued of the Church for Canonically, were of lesse force and authoritie; when as it cannot bee denied, that all the bookes truly and diuinely Canonically, were alwayes reputed of equall force and authoritie. Againe, there was *Canon diuinus*, a diuine Canon, which was held the rule of Faith, wherein was numbered onely the twentie two bookes of Scripture committed to the Iewes; and this Canon, *S<sup>r</sup>. Austen* (who termed the bookes of *Maccabees* Canonically) doth distinguish from the Canon Ecclesiasticall, and giues his very instance in the bookes of *Maccabees*: *There may be something* (saith he) *found in*  
the



the books of Maccabees, worthy to bee ioyned with the number of those miracles; yet hereof will wee haue no care, for that we intend the miraeles, Diuini Canonis, which are contained in the diuine Canon. And thus he distinguished the bookes of Maccabees, which he termed Canonically, for instruction of life, from the diuine Canon of Scriptures, which were receiued for confirmation of faith: and that diuine Canon onely, hee acknowledgeth to be giuen by inspiration from God, and to bee of most certaine credit and highest authority in the Church; and for that cause hee giues this further rule, *The bookes which were receiued of all Churches (such as*

*quid Mirabilis de diuini Canonis Mirabilibus exigua expositione tangeremus. Aug. de Mirabil. sacrae Scrip. lib. 2. cap. 34.*

Canon  
Morū Canon  
Fidei.  
Caiet.

Bell de verbo Dei lib. 1. cap. 10.

*Diuum  
Augustinū  
fuisse certis-  
simū omnes  
libros Cano-  
nicos esse in-  
fallibilis ve-  
ritatis, sed  
nō fuisse a-  
quē certum  
de omnibus  
libris quos e-  
numeraue-  
rat qui esset  
canonici, na  
si ita sentie-  
bat, rem nō  
fuisse adhuc  
à generali  
Concilio de-  
finitam et  
propterea  
potuisse sine  
labe hæresios  
quosdā libros  
at aliis non  
recipi. Idē  
ibidem.*

as were in the diuine Canon among the Iewes) were of greatest authoritie, and ought to bee preferred before those which were not generally receiued of the all Churches: and thereupon, Bellarmine confesseth by way of solution; That Saint Austen was most certaine, that all Canonickall bookes were of infallible truth, but was not alike certaine, that all the bookes of Scripture were Canonickall: for if he did think so, yet hee knew the poynt was not as yet defined by a generall Councell; and therefore without any staine of heresie, some books might not bee receiued of some persons for Apocryphall.

Since therefore the pretended Canon of the Nicene Councell is not extant, since their

their suggested *Canon* of the third Councell of *Carthage*, by their owne confessions, is not confirmed in that Councell; since the bookes of *Maccabees*, which are ioyned with the *Apocryphall* bookes, in the Latine copies are not to bee found in the Manuscripts of the ancient *Greeke* coppies: nay more, since contrariwise, wee haue the testimonie of *Christ* and his *Apostles* for the intire *Canon* comprehended in the *Law*, in the *Prophets*, and in the *Psalmes*: since we haue the Councell of *Laodicea*, in the *Primitiue Church*, generally receiued, and afterwards confirmed by a general Councell; since wee haue the consent  
of



of the ancient Fathers, and the ample testimonies of Bishops and Cardinals, and learned Writers, in the bosome of the *Roman* Church, who witnesse with vs the Antiquity and Vniuersality of our Canon in all ages; I hope wee may with good reason reiect the *Apocryphall* Scriptures, as often as they are produced against vs for Freewill, for Purgatory, for Prayer for the dead, for Invocation of Saints, for Worshipping of Angells, and the like: these things I say rightly considered, and patiently heard on both sides, I shall appeale to their owne learned Cardinall *Cajetans* confession, who concludes for the antiquitie

tiquitie of our doctrine,  
and the Vniuersalitie of  
the Iewes Canon, with one  
and the same reason: All  
Christians receiue a double  
benefit by the Apostacie and ob-  
stinacie of the Iewes; one is to  
know which are the true bookes  
of the Olde Testament: for  
if all the Iewes had beene con-  
verted to the faith of Christ,  
then would the world haue sus-  
pected that the Iewes had in-  
vented those promises which  
are of Christ the Messias: but  
now for as much as the Iewes  
are enemies vnto Christ, they  
beare witnesse vnto vs, that  
there are no bookes Canonically,  
but those onely which the  
Iewes themselues acknow-  
ledged to bee Canoni-  
call.

*Duae max-  
imae utili-  
tates ex lu-  
daeorū obsti-  
nacia per-  
cipimur: — al-  
tera est fides  
librorū sa-  
crorum. Si  
enim omnes  
conuersi of-  
fens ad  
Christū pu-  
taret iam  
mundus lu-  
daeorum ad  
inventionē  
fuisse —  
quod fuerit  
promissus  
Messias,  
sed ubi ini-  
mici Chri-  
sti Iudaei  
perseuerant  
et testantur  
nullos alios  
apud Patres  
fuisse libros*

To

canonicē sa-  
cragūstis  
flos. Cajet.  
Cōment. in  
Rom. c. 11.  
Bell. de ver-  
bo Dei. lib.  
1. cap. 2.

Deut. 4. 2.  
& c. 12. 32.  
Prou. 30. 6.  
Reuel. 22. 18

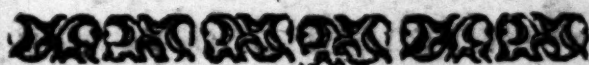
To conclude therefore this first poynt, since the *Scripture* is the most certaine and safest rule of Faith, by our aduersaries owne confession, since the Canonick bookes of Scripture, (which are the onely rule of Faith) are conteined in the *Law*, in the *Prophets*, and the *Psalmes*, vnder all or any of which the Apocryphall bookes are not conteined, I say, to leaue this certaine and safe way, and receiue Apocryphall additions to that Word, when it is strictly forbidden by God himselfe: *Thou shalt not adde to this Word*: this is *Via dubia*, a doubtfull and vncertaine way; this is *Via Denia*, a wandring and By-way.

But



But because our aduersaries insist vpon an other ground, (viz.) *That by no other meanes wee can know the Scriptures to be diuine, nor the bookes to bee holy and (Cano- nicall) but onely from vn- written Tradition, I will leaue them to their Apocry- phall Scriptures, and pursue them in their vnwritten tra- ditions in the next place.*

*Nō aliunde nos habere Scripturam esse diuinā, et quæ sunt libri sacri, quā ex Tra- ditionib⁹ nō scriptis. Bcl. de verb. Dei lib. 4. c. 4.*



SECT.



## SECT. VII.

*The Romanists in poynt of Traditions contradict the truth, and themselves; grounding most of their erronious Doctrine upon unwritten Traditions, and yet frequently alledge the written Word for them.*

**I**T is the first Article of the Romane Creed, to which all Bishops and Priests are sworne: *I admit and embrace the Apostolicall and Ecclesiasticall Traditions, and the other obseruations and constitutions of the Church.* What are meant by these Obseruations and Con-  
stitutions

Bulla Pij 4.  
Art. 1.

D  
&  
P  
R

tutions of the Church, and how the Priests are bound to embrace them. The Councell of Trent declareth in this manner. *Traditions appertaining to faith and manners, as if they were dictated by Christ himselfe with his owne mouth, or by the holy spirit, and preserved by a continuall succession in the Catholique Church, the Councell receiveth with equall reuence, and religious affection, as shée receiveth the holy Scriptures themselves.*

Heere was the first alteration made, touching the rule of Faith; and from the Decree of this Councell, Bellarmines doctrine began to take place. The Scripture

but a partall, not a totall

H

rule

*Neenon  
Traditiones  
ipsarum  
ad fidem  
tum ad mo-  
res pertinē-  
tes—pari  
pietatis af-  
fectu ac re-  
uerentia  
suscipit &  
veneratur.  
Conc. Trid.  
Sess. 4. De-  
cret. 1.*

*Regula par-  
tialis non to-  
talis. Bell.*



rule of Faith: for certainly till this time, Traditions concerning faith and manners, were neuer reputed of equall authoritie with the Scriptures, nor a part of the Rule of Faith. It was the Tenet of *Aquinas*, (and the later Schoolemen knew no other doctrine, till the Councell of Trent.) The doctrine of the Prophets and Apostles is called *Canonicall*, because it is the rule of our understanding, and therefore no man ought to teach otherwise. But you shall obserue from, and after this time, the Romanists performed their oath (*Ex abundanti*) I may say more then enough. *Cardinall Baronius* tells vs Tradition is the foundation of

Script

*Aquin. in  
1. 2d Tim.  
cap. 6.*

Baron. An.  
§ 8. n. 11.

Scriptures, — and excels them  
in this, that the Scriptures can-  
not subsist, unlesse they bee  
strengthened by Traditions, but  
Tradition hath strength enough  
without the Scriptures. And  
that the world may know  
it is vsuall with our aduer-  
saries, not onely to equall  
their vnwritten Traditions,  
but also to aduance them a-  
boue the Scriptures, let  
their sayings bee weighed  
by any indifferent man, and  
it will appeare, the Scrip-  
tures are of so little vse or  
esteeme with them, as if  
they were not worthy to be  
named in poynts of contro-  
uersie betwixt vs. Traditions  
(saith Lindan) are the most  
certaine foundations of Faith,  
the most sure ground of the se-

Lindan Pa-  
nopl. l. 1. c.  
12. l. 5. c. 4.  
l. 3. c. 6. & c.

an. n. 18  
.. 11. n. 31

Rhem. Test.  
in 2. Theff.  
2. v. 19.

cred Scriptures, the impenetrable buckler of Ajax, the suppresser of all heresies. On the other side, the Scripture (saith hee) is a nose of waxe, a dead and killing letter without life, a meere shell without a kernell, a leaden rule, a wood of thienes, a shop of heretiques, and the like. Costerus the Iesuite tels vs for certain. It was neuer the minde of Christ, either to commit his mysteries to parchment, or that his Church should depend on paper writings: but say the Rhemists, Wee haue plaine Scriptures, all the Fathers, most euident reasons, that wee must either belceue Traditions, or nothing at all: nay more, saith Costerus, The excellencie of the unwritten word doth far surpass the Scriptures, which



Coster. Eu-  
christ. cap.  
1 pag. 44.

which the Apostles left us in parchments; the one is written by the finger of God, the other by the penne of the Apostles; the Scripture is a dead letter written in paper or parchment, which may be razed or wrested at pleasure: but Tradition is written in mens hearts, which cannot be altered: the Scripture is like a scabberd, which will receive any sword, either leaden, or wooden, or brazen, and suffereth it selfe to be drawn by any interpretation: Tradition retaines the true sword in the scabberd; that is, the true sense of the Scripture in the sheath of the letter. The Scriptures doe not containe clearly all the mysteries of Religion, for they were not given to that end, to prescribe an absolute forme of  
H 3      faith;

faith; but Tradition containes in it all truth, it comprehends all the mysteries of faith, and all the estate of Christian Religion, and resolves all doubts which may arise concerning faith, and from hence it will follow, that Tradition is the Interpreter of all Scriptures, the Iudge of all Controversies, the Remouer of all errors, and from whose judgement we ought not to appeale to an other Iudge, yea rather all Iudges are bound both to regard and follow her judgement.

Now if we looke backe, and consider those blasphemous speeches vsed against the Scriptures, and compare those passages, with the reuerend regard they giue vnto Traditions, wee cannot but conceiue there were some

some speciall reasons that induced the Pope & Trent Councell to set Traditions in the first place. *Andradus* who well vnderstood the state of the Church of Rome, being present at the making of that decree, gives this generall lesson in their behalfe: *Many poynts* (of *Romane doctrine*) *would reele and totter, if they were not supported by the helpe of Traditions.* But it may not bee forgotten, their owne Monke *Petrus de Sutor* more particularly shewes one speciall cause why the Scriptures were denied vnto the lay people. (*viz.*) *Because many things being taught by the Romane Church, and not contained in the Scriptures, would*

*Quam Traditio-  
nū au-  
thoritātē si  
tollas mū-  
re iam &  
vacillare  
videbuntur*  
*Andrad. de  
Orth. expli.  
lib. 2.*

*Sutor. de  
Translat.  
Bibl. c. 32.*



Canus loc.  
Theol lib.  
3. cap. 3.

more easily drawe the people from the traditions and obseruances of their Church. And another reason why Traditions are in that speciall request aboue the Scriptures, is rendred by their owne Bishop Canus: Because Tradition is not onely of greater force against heretiques, then the Scripture, but almost all disputation with heretiques, is to bee referred to Traditions. Thus you see by the confessions of two learned Romanists, there was great cause why traditions should haue the first place amongst the Articles of the Creed; for the one saith, they preuent the reading of the Scriptures, which otherwise would discover the do-

doctrine of their Church: the other saith, they are more availeable then the Scriptures, to confute the doctrine of heretiques.

These testimonies premised for the honour and authoritie of Papall Traditions, let vs examine what are meant by Traditions; and next, which are those Traditions, that are of that high esteeme in the Romane Church: for if their Traditions bee of equall authoritie with the Scriptures, and yet are not contained in the Scriptures, there is great reason they should bee approoued by testimonies and witnesses æquiualent to the Scriptures.

Kellif. Sur-  
uey. l. 8. c. 3.

Aug. lib 4.  
contra Do-  
nat. c. 24.

Doctor Kellison tells vs,  
that Tradition is nothing else,  
but an opinion or custome of  
the Church, not written in holy  
Scriptures, but yet deliuered  
by the hands of the Church  
from time to time, from Chri-  
stians to Christians even to the  
last age. And Saint Austen  
declareth more properly:  
VVhatsoever the Vniuersall  
Church doth hold, not being  
ordained by Councells, but hath  
beene ever held, that is beleueed  
most rightly to be an Apostoli-  
call Tradition.

It appeares therefore that  
Papall Traditions, which  
are of equall authority with  
the Scriptures, must haue  
Vniuersalitie of Churches,  
and consent of ages, (or to  
vse the wordes of their  
Trent



Trent Councell, Such as are  
 preserved by a continuall suc-  
 cession in the Catholike Church.  
 All doctrinall Traditions of  
 this nature, are receiued by  
 the Reformed Churches;  
 for wee all professe with  
 the same Father: Whatso-  
 ever is used by the Church  
 throughout all the world, is to  
 bee observed, and it would bee  
 most insolent madnesse to dis-  
 pute against the same. Let  
 vs heare therefore out of  
 their owne mouthes, what  
 are those Traditions which  
 are not written in any Apo-  
 stolique Authour, and yet  
 haue those requisite condi-  
 tions, and speciall characters  
 of the Roman Church, viz.  
 Antiquity, Vniuersality and  
 Succession.

Petrus

Conc. Trid.  
 Sess. 4.

Pet. à Soto  
in lib. cont.  
Brentium,

*Petrus à Soto* giues vs to vnderstand, that the sacrifice of the Altar, the vñction of Chrysm, Inuocation of Saints, Prayers for the dead, the Popes Supremacie, Consecration of water in Baptisme, the whole Sacrament of Confirmation, Orders, Matrimony, Penance, Extreame vñction, Merit of workes, Necessitie of satisfaction, and confession to a Priest, are all Traditions of the Romane Church. *Canisius* and *Costerus* referre to Traditions, the worship of Images, set times of fasting, all the Ceremonies of the Masse. *Melchior Canus* tells vs, the imploring helpe of holly Martyrs, and celebrating their memories, the worshipping of Images, the consecrating and receiuing of

*Canis* in  
Catech. c. 5.  
de precept.  
Eccles.  
*Coster.* in  
refut. script.  
*Wallelij*  
antith 6.  
*Canus* loc.  
Theol. li 3.  
ca. 3.

of the body and blood of Christ by the Priest, the Sacraments of Confirmation and Orders not to bee reiterated, are no where happily to bee found in Scriptures: but amongst all the Romanists, as it is obserued by reuerend *Whitakers*, there is none doth so fully and punctually set downe the Traditions of the Romane Church; as their Bishop *Lindan*, who amongst other Traditions, mentions the *Reall presence*, the *Communion vnder one kinde*, *private Masse*, *Indulgences*, *Purgatory*, *Peters living and dying at Rome*. All or most of these Traditions are substantiall and fundamentall poynts, and the denyall of them makes a man an heretike in their Church.

Now

*Whit. cōtr.*  
*1. c. 5. quest.*  
*6.*



Pet. à Soto  
in lib. cont.  
Brentium,

Canis in  
Catech. c. 5.  
de præcept.  
Eccles.  
Coster. in  
refut. script.  
Walleſij  
antith 6.  
Canus loc.  
Theol. li 3.  
ca. 3.

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Now

Whit. c6r.  
1. c. 5. quest.  
6.

Peref. de  
Tradit. p 4.

*Multa per-  
tinere ad  
Christiano-  
rum doctri-  
nam, & fidē,  
qua nec a-  
persē nec  
obscure in  
sacris literis  
cōtinentur.  
Canus loc.  
Theol. ca. 3.  
fund. 3.*

Now it is very obseruable in the first place, that no vn-written Tradition hath any ground or foundation in the Scripture: for *Tradition* is so taken (saith *Peresius*) that it is distinguished against the doctrine, which is found in the Canonick bookes of Scripture; and consequently touching all, or any of the Papall Traditions, there is no vse at all of Scriptures. Herein then stands the difference berwixt the Church of Rome and vs: There are many things (saith *Canus*) belonging to the doctrine & faith of Christians, which are neyther contained in the sacred Scriptures, manifestly or obscurely: and this he vnderstands by the Traditions of his owne Church:



Church: There is no point of Faith taught in our Church, which is not expressly contained in the Scriptures, or by necessarie consequence deduced from thence; and if we receive the witnesse of men, yet the witnesse of God is greater. 1 Joh. 5. 9. But that which is incongruous to common sense, and altogether different from the Romish doctrine, those men which generally professe, that vnwritten Traditions are so called, because they are distinguished from the word written. & as Bellarmine confesseth, do signifie that doctrine which is not written by the first Author, in any Apostolique Booke, (either for want of a continued succession

Bell. de verbo Dei. lib. 4. c. 2.

See the Gag  
of the Go-  
spell.

Bel. de Pur-  
gatorio.

Bel. de san-  
cta Bat.  
l. i. c. 20.

sion in their Traditions, or to make the ignorant beleeue, the Scripture makes in all poynts for them, I say for those very points (which they terme Traditions vnwritten) they produce the Word written: as for instance, *Purgatory* is termed an vnwritten Tradition, and therefore by *Bellarmines* testimony is not to bee found in any Apostolike Author: yet the Cardinall, for this very poynt, cites twentie seuerall places in the written Word to prooue it. *Invocation of Saints*, is a Tradition vnwritten (and therefore not to bee found in Scripture) yet the Cardinall prooues it out of the Word written: *Goe to my seruants*

*Iob,*

*Job, and he will pray for thee.*

The Communion in one kind is a Tradition vnwritten, (and therefore not to be found in any Apostolique Author) yet *Fisher* Bishop of *Rocheſter*, preues it out of the Word written: *Giue vs this day our daily bread.* Prayer and Seruice in an vnknowne tongue, is a Tradition vnwritten, and therefore not to bee found in Scripture, yet *Ledesma* the Iesuite prooues it strongly out of the Word written: *Our Saniour opened the booke of the Prophet Esay, and afterwards closed it.* How poore and weake are these and the like authorities deduced from the Scriptures, I leaue to euery mans iudgement: but

Roffen. ad-  
verſ. Luth.  
Art. 16.

Ledes. de  
diuin. ſcrip.  
quauis lin-  
guâ non le-  
gendâ. c. 22.



but sure I am, the number of their Traditions is vn-certaine, and the nature of them is destroyed by their owne Tenets, when they confound the written word with their vnwritten Do-ctrines.

It was the ancient rule of Vincentius Lyrinensis, In the Catholique Church we ought to bee carefull, to hold that which hath been beleened in all places, at all times, and of all persons, for that is truely and properly Catholique, which the force and reason of the name doth declare. Those men therefore which assume the name of Catholique, and accurse all those, who receiue not Traditions with equall reuerence and authoritie with the

In ipsa Ca-  
tholica Ec-  
clesia mag-  
napere cu-  
randum est,  
ut id tenea-  
mus, qd ubi-  
que qd sem-  
per quod ab  
omnib<sup>9</sup> cre-  
ditū, hoc est  
enim verē  
proprieq;  
Catholicum  
qd ipsa vni-  
uersi nominis ra-  
tioq; decla-  
rat vincēt.  
Lyrin. c. 3.

the Scriptures; let them  
proue that their doctrinall  
Traditions, (before named)  
haue been euer held and be-  
leeued at all times, in all  
places, and of all persons;  
let them proue they were  
receiued with the vniforme  
consent of Fathers, let them  
proue they were decreed in  
a constant succession from  
age to age, from Christians  
to Christians throughout  
the whol vniuersal Church.  
These are requisite condi-  
tions, and ancient characters  
of Apostolique *Traditions*.  
But that there are any such,  
or euer were in the Church  
of Rome, excepting those  
onely which are expresse-  
ly, or by necessary conse-  
quence deduced from the  
word

word of God, although they are daily pretended by them, yet to this day were neuer proved. And hence it is, that for want of sure footing and foundation in the Scriptures, many Rituall Traditions, and Observations of the ancient Church are changed, and many doctrinall Traditions and Constitutions of the Roman Church are newly brought in, which are pretended to be ancient.

Touching Rituall Traditions, Saint Basil tels vs: *It was not lawfull for any man to kneele in the Church vpon the Sunday: and this Traditionn* (saith he) *was giuen vnto vs in secret charge by the Apostles of Christ.* Yet this Tradition is altered.

Ὁρδοὶ πλὴν  
ἐν τῇ  
μὴ τῇ Σαβ-  
βάτῳ. Bass.  
de Spirit.  
sanct. ca. 27.



altered. S<sup>r</sup>. Austen saith, Betweene Easter and Whitsunide it was not lawfull for any man to fast, by the Tradition of the Apostles: yet this Tradition is abrogated. The giuing of the Eucharist to Infants, was an ancient Tradition, & continued in the Church six hundred yeeres after Christ, saith Maldonat: yet this Tradition is abolished. And as touching the doctrinall Traditions and Constitutions of their Church, (which are made of equall authoritie with the Scriptures) you shall scarcely find any of them; I say confidently, you shall finde none of them to haue been receiued *de Fide*, as Articles of faith, with the Vniuersalitie of Churches, the consent of

Fa-

Aug. ad Ca-  
sulanum.

*Sententia  
hac infan-  
tib<sup>us</sup> Eucha-  
ristiam esse  
necessariam  
cerciter se-  
xentos an-  
nos vixit  
in Ecclesia.  
Mald. Com.  
in Iohn 6.*

Fathers, and continued succession of the now received doctrine in all ages.

That this may the more plainly apeare, I will examine the Tenets of the Papall Traditions *ab Initio*, and see what the Romane Church in generall, and the Greeke Church in particular, ( which for many hundred yeeres communicated in the same Faith with the Romane ) hath taught and beleueed concerning their doctrine.

SECT



SECT. VIII.

*The most generall pretended Traditions of the Romane Church, were utterly unknown to the Greeke Church, and want Antiquitie, Vniuersalitie, and Succession, the proper markes of true Traditions in the Roman Church.*

**T**O examin the foundation of the Greek Church, let vs look vpto the time of the Apostles, where wee shall finde *S<sup>t</sup>. Iohn writing to the seuen Churches in Asia; and Saint Paul sending his Epistles to the Corinthians, to the Ephesians, to the Thessalonians, all prin-*

Reuel. 1. 11



principall members of the  
*Greeke Church*. In these  
*Churches*, according to the  
doctrine of the Apostles,  
there is nothing that makes  
for the now *Romane Faith*  
and Doctrine, but rather a-  
gainst it: and that the Ro-  
manists may not vainely ar-  
rogate to themselves the ti-  
tle of *Catholike* and *Vni-*  
*uersall Church*, (as if the  
whole *Christian Faith* were  
confined to the Bishop of  
Rome and his Diocese) it  
is plaine and euident, that  
*Saint Peter* taught the word  
at *Antioch*, *Saint Andrew* in  
*Greece* and *Muscouie*, *Saint*  
*James* in *Iudea*, *Saint Iohn* in  
*Asia*, *Saint Philip* in *Affyrin*,  
*Saint Thomas* in *India*, *Saint*  
*Matthew* in *Aethiopia*, *Saint*  
*Thad-*

Thaddaeus in Armenia, Saint  
Paul in all the countreyes  
from Arabia to Scythia, Saint  
Bartholomew in Scythia, Saint  
Simon in Persia, Joseph of A-  
rabia in Great Britaine:  
and all these published the  
same Faith for substances  
which wee at this day pro-  
fesse in the Church of Eng-  
land.

Looke vpon the Greeke  
Church in generall: Saint  
Cyprian tells vs, From the land  
of Grecia, the faith into all pla-  
ces was spread abroad: and in  
particular, Saint Chrysostom  
tells vs, The name of Christi-  
anity beginning first from the  
citie of Antioch, as from a  
spring, hath flowed over the  
whole world. And without  
doubt, that famous Citie

Terra Gra-  
ecorum vn-  
dq; desti-  
nata est fi-  
des. Aug.  
Ep. 178. &  
Ep. 170.

Antioch.

in Greece gave the first name and title to the Christians, and therefore was called, *Theopolis, the City of God.*

It cannot bee denyed, that the *Easterne Church* is before *Rome* in time, shee hath larger bounds, and multitudes of people, almost all the *Apostolique Seas*, most of the *Patriarchs*, seven *Vniuersall Councils*, the *Syriac* language wherein *Christ* spake, the *Greek*, wherein the *Scripture* of the *New Testament* was written, and withall a personall *Succession*, even from the *Apostles* themselves without interruption; and that which is knowne to the meanest *Grecian*, the words of *Church*,  
of



**Sec. 8. The By-way.**

of Bishop, of Priest, of Deacon,  
of Baptisme, of Eucharist, of  
Christian, are al deriued from  
the Greekes, and proue that  
Religion came from them,  
from whom those termes  
were borrowed. This do-  
ctrine is so true, that it in-  
forced the Bishop of Bitonto  
to professe openly in the  
Councell of Trent. *It is our  
Mother Grecia, unto whom the  
Latine Church (or the Church  
of Rome) is beholding for all  
that euer she hath.* And thus  
much touching the founda-  
tion of the Greeke Church.  
Now that we may the bet-  
ter discern the Antiquitie  
of our Religion, and the  
Noueltie of the Romane,  
let vs examine the Tenets  
of the Greeke Church, and

171

Επισκοπος  
Πρεσβυτε-  
ρος.  
Διακονος.  
Βαπτισμος.  
Ευχαριστια.  
Χριστιανος.

*Eia igitur,  
Gracia Ma-  
ter nostra,  
cui id totū  
debet quod  
habet Lati-  
na Ecclesia  
Conc. Trid.  
orat. Episc.  
Bitont.*

by them wee shall discerne whether the Roman church hath continued visible in that doctrine which shee now teacheth, and consequently whether their pretended Apostolike *Traditions* haue *Antiquitie*, *Vniuersalitie*, and *Succession* in all ages.

*Matthias Iliricus*, being borne in *Dalmatia*, not farre from the confines of *Grecia*, and therefore may bee thought to be well acquainted with their orders, tells vs: *The Churches of Grecia*, *the Churches of Asia*, *Macedonia*, *Misia*, *Valachia*, *Russia*, *Muscovia*, and *Africa* ioyned thereunto, that is to say, in a manner the whole world, or at least the greater part there-

Sect. 8. *The By-way.*

173

thereof, neuer granted the *Popes Supremacie*, neuer allowed either *Purgatorie*, or *Prinate Masses*, or the *Communion under one kind*; wee may adde to these, *Transubstantiation*, *Prayer in an unknowne tongue*, *Forbidding of marriage to Priests*, and *Poppish Innocation of Saints*, (as it is now beleeued) were vtterly vknown to the *Greeke Church*, and consequently want *Antiquitie*, *Vniuersalitie* and *Succeſſion*, the proper markes of true Traditions in the *Roman Church*. To examine them in order.

[The *Popes Supremacie*]  
is a Tradition Apostolicall, and declared for an Article of Faith in the *Romane Church*; yet this Tradition



*Nemo de-  
cessorū meo-  
rū hoc tam  
prophano  
vocabulo v-  
ti cōsuevit-  
Nullus Ro-  
manorum  
Pontificum  
hoc singula-  
ritatis nomē  
assumpsit.  
Greg. lib. 4.  
cap. 76. & 80*

*Cathol.  
Grad. pag.*

wants *Antiquitie*, *Vniuersality*  
and *Succession*.

Touching *Antiquitie*, ]  
Pope Gregorie 600 yeeres  
after Christ, professeth pub-  
liquely, That none of his pre-  
decessors did euer assume that  
profane (*Vniuersall*) title.

Touching *Vniuersality* ]  
*Aluarez* tells vs, that *Prester*  
*John* sent vnto him, to know  
why the Pope diuided the  
Churches of *Antioch* and  
& *Rome*, seeing the Church  
of *Antioch* was in a manner  
the chiefe, and head of all  
Churches, wherein *S<sup>t</sup>. Peter*  
gouerned & dwelt 5 yeeres.  
Whereunto when hee an-  
swered, they were obliged  
by an Article of their faith;  
hee replied ; If the Pope  
would vsurpe so great a  
pre-

prerogative, as to command things vnlawfull, they would make no reckoning of it: and if by such meanes their *Abuna*, (their *Primate*) would presume so far, they would burne the copie of such a command. In like maner *Nilus* Archbishop of *Theffalonica*, tells vs, The Greeke Church, though it neuer denied the primacy of Order to the Pope of Rome, yet their assumed predominance of authoritie it alwayes resisted.

*Nilus lib. 1.  
de Primat.  
Papæ.*

*ibidi. lib. 8*

Touching Succession] *Belarmine* himselfe confesseth, The first who most earnestly withstood the Supremacy of the Bishops of Rome, seeme to bee the Grecian Fathers: for since the yeere 381, they laboured to preferre the Bishop of Con-

*Bell. in Præ-  
fat de Rom.  
Pontif.*

Bell. ibidē.

Constantinople, the three Patri-  
 arches of the East, in the second  
 place next to the Bishop of  
 Rome; and this (saith he) may  
 bee understood by the second  
 Generall Councell. And as in  
 this Councell of Constanti-  
 nople, there was a resistance  
 made against the power and  
 Jurisdiction of the Bishop  
 of Rome: so likewise hee  
 telleth vs further, that in the  
 yeere 451, the Greeke Fa-  
 thers, not being content with  
 their determination, laboured  
 to make the Bishop of Constani-  
 nople equall with the Bishop of  
 Rome: for in the Councell of  
 Chalcedon, the Greeke Fathers  
 decreed it, (but deceitfully) in  
 the absence of the Popes Legat,  
 that the Bishop of Constantino-  
 ple should haue the second place  
 after



after the Bishop of Rome: notwithstanding hee should haue equall priuiledges with the other. Thus two generall Councells, the one consisting of 150 Bishops, the other of 630, by the testimonies of the Popes Cardinall, opposed the Supremacie of the Bishop of Rome; the which Supremacie (if in those dayes) it had been receiued for an Article of faith, or a Tradition Apostolique; without doubt those two famous Councels would haue subscribed to it, without any resistance or opposition to the vniuersall Head of the Church. And that you may yet further know the Churches of Asia, and Grecia, continued  
I 5 their

Conc. Flo-  
rentinum.  
An. 1436.

Paulus Æ-  
milius Pan-  
talen.

Math à Mi-  
chonia in  
Nouo Orbe  
Jewel. p. 411

their Resolution in this  
poynt, looke vpon the late  
*Councell of Florence*, and there  
you shall obserue, that *Michael Palaologus*, by reason  
hee submitted himselfe to  
the Pope in that Councell,  
was hated of all the people  
while hee liued, and being  
dead, was forbidden Chri-  
stian buriall. And *Isidorus*,  
the Archbishop of *Kiouia*  
in *Russia*, for that he began  
for Vnities sake, to moue  
the people to the like sub-  
mission, was therefore de-  
posed of his Bishoprick, and  
put to death.

Thus the Popes *Suprema-  
cie*, wants *Antiquitie*, *Vniuer-  
salitie*, and *Succession*, the  
proper markes of *Romane*  
*Traditions*, and consequent-  
ly

ly can bee no Article of Faith, no Apostolique Tradition, as is pretended in this first poynt.

[*Purgatorie*] is reputed a Tradition Apostolicall, and receiued in the Romane Church for an Article of Faith; yet this doctrine wants *Antiquitie, Vniuersality* and *Succession*.

Touching *Antiquitie*] *Nilus* Archbishop of *Thessalonica*, professeth in the name of the *Greeke Church*, that it could bee no Tradition Apostolicall: for (saith hee) *Wee haue not receiued by Tradition from our Fathers, that there is any fire of Purgatory, or any temporall punishment; and we know that the Easterne Church doth not beleue it.*

And

Exordium  
ni. 1. 1. 1.  
1. 1. 1. 1.  
1. 1. 1. 1.  
1. 1. 1. 1.  
1. 1. 1. 1.  
1. 1. 1. 1.  
1. 1. 1. 1.

Nil de Pur-  
gat. igne.  
Cath. Trad.  
q. 16.



Marcus Ephes. in  
Græcorum  
Apolog. de  
igne Purga-  
torio ad  
Concil. Flo-  
rentinum.

Legat qui  
velit Gra-  
corū veterū  
Cōmentari-  
os et nullum  
quantum o-  
pinor aut  
quā rarissi-  
mē de Pur-  
gatorio ser-  
monē inue-  
niet. Sed  
neq; Latini  
simul omnes  
at sensim

And amongst other reasons  
why Purgatory was not re-  
ceiued by them, they ren-  
der this for one: that where-  
as their Fathers had delivered  
vnto them many visions and  
dreames, and other wonders  
concerning the everlasting pu-  
rishment (in hell) yet none of  
them had declared any thing  
concerning the temporary fire  
of Purgatory.

Touching Vulfert salte It  
is the confession of Fisher,  
their owne Bishop of Roche-  
ster: Whosoever will reade the  
Commentaries of the ancient  
Greekes, so farre as I see, he shall  
finde very seldome mention of  
Purgatory, or none at all: and  
the Latins (in the Westerne  
Church) did not receiue the  
truth of this matter altogether,  
but

but by little and little; neither indeed was the faith, either of Purgatorie, or Indulgences so needfull in the Primitive Church, as now it is. A strange confession of a learned Bishop, that two principall Articles of Faith (viz.) Purgatorie, and Indulgences, were scarce knowne in the ancient Church, nor yet very necessary to bee received at all times, and of all persons: I herin suffice, many poynts of the new Romane Religion were vtterly vnknowne to the Greeke Church, (which in the first ages did wholly communicate with the ancient Romane Faith:) and therefore their Alphonsus à Castro, thinks it the best way to solve

huius rei  
veritatem  
conceperunt  
neq; tā ne-  
cessaria fu-  
it, sine Pur-  
gatorii, siue  
Indulgenti-  
arū fides in  
Primitivā  
Ecclesia at-  
que nunc est  
Roffen Art.  
18 p. 496.

*Præterea no-  
tissimæ er-  
roribus Gre-  
corum et Ar-  
menorum est,  
quod docent  
nullum esse  
purgatorium  
locum quo  
animæ ab  
hæc luce  
migrantes  
purgentur  
à fordibus.  
Alph. à Cal-  
aduerl. hæ-  
ref. lib. 12.*

*Tale ali-  
quid etiam  
post hæc vi-  
ta fieri in-  
credibile non  
est, et verum  
ita sit quæ-  
ritur, et  
aut inue-  
niuntur aut*

solue the poynt in question  
with this answer: It is one  
of the most knowne errours of  
the Grecians, and Armenians,  
whereby they teach there is no  
place for Purgatorie, where  
soules after this life are purged  
from thei offences.

Touching Succession ] S.  
Chrysostome, Gregorie, Neoca-  
saria, Olympiodorus, and di-  
uers ancient Fathers were  
vttterly ignorant of it; and  
Saint Augustine Latine Father  
was so farre from receiuing  
it as a poynt of Faith, that  
doubtingly hee professeth,  
It is not incredible; that some  
such thing should bee after this  
life; and whether it bee so or  
no, it may bee a question: and  
it may bee either found, or bee  
hidden. Now we all know,  
and



and confesse, that if Saint *Austen* and the *Romane Church*, had receiued the doctrine of *Purgatory* in his dayes, (as it is now taught for an Article of Faith) certainly hee would neuer haue told vs, perhaps it is so, it may be, or it may not bee; and it is a doubt whether there be any such place or no. And howsoever it is pretended, that the *Greeke Church* at the *Councell of Florence*, for peace sake, was content to yeeld, that the middle sort of soules were in a place of punishment; but whether that were fire, or darknesse, and tempest, or something else, they would not contend: yet, I say, if they had assented to this or the like doctrine, it was

*latere. Aug.*  
in *Enchirid.*  
ad *Laurent.*  
cap. 69.

*Aug. de Civ. Dei*  
lib. 2. c. 21.  
ad 1. q. 21.

was ( 1400 ) yeeres after Christ, and therefore most vnfit to be receiued for an Article of Faith: but the truth is, *Marcus* Bishop of *Ephesus*, who was one of the Legats of the Patriarchs of *Antioch & Hierusalem*, would neuer consent to this Doctrine; neither could the Greeke Church afterwards by any meanes bee drawne to yeeld to it. Besides, within two yeeres after, Cardinall *Cusanus*, and the Deputies of the Councell of *Basil*, in the yeere 1438, doe sufficiently manifest the opinion of the *Greek Church*; wherein the *Grecians* begin their disputation in this manner: *A Purgatory fire, and a punishment by fire which is*

Mart. Crus.  
in Turc.  
Græc. p. 186

tem-

temporall, and shall at last have  
an end, neither have wee recei-  
ved from our Doctors, neither  
do we know that the Church  
of the East doth maintaine it.  
And from these and the like  
propositions, they make  
this peremptory conclu-  
sion. For those reasons there-  
fore, neither have wee hitherto  
affirmed any such thing, nei-  
ther will wee at all affirme it.  
I may adde to these Testi-  
monies the opinions of the  
Muscovites, who affirme that  
there is no Purgatory, but  
onely two receptacles for  
soules, Heaven and Hell. A-  
gaine, the Cophites, and the  
Abissines, the Georgians, and  
Armenians, together with  
the Syrians and Caldeans, that  
are subject to the Patriarkes  
of

Διὰ ταῦτα  
ἐν ἐδέ ποτε  
μεχρὶ τῆ  
νὺν εἰρήκα-  
μεν τοῦ.  
τὸν ἐδεν  
ἐδ' ὅλως ἐρ-  
ῶμεν. Ibid.  
Sacram. c. 2.



of *Antioch* and *Babylon*, from *Cyprus* and *Palestina*, vnto the *East Indies*, neuer made discovery of the new found land of *Purgatory*.

This doctrine therefore wants the proper markes of the *Romane Church*, (*viz.*) *Antiquitie*, *Vniuersalitie*, and *Succeſſion*, and therefore can bee no *Article of faith*, no *Apoſtolique Tradition*, as is pretended in the ſecond poynt.

*Private Maſſe* ] wherein the *Prieſt* alone doth communicate without the people, hath neither *Antiquity*, *Vniuersalitie*, nor *Conſent*, and conſequently hath not the true markes of *Romiſh Traditions*.

Touching *Antiquitie* ] it is

the confession of their  
owne Coshem; Anciēty all  
the Priests and people did com-  
municate together, as appea-  
reth by the Canons of the Apo-  
stles, and writings of ancient  
Fathers. And Odo Camera-  
cus professeth, that in the  
Primitive Church they neuer  
had Masses without the conuen-  
t of the people to communi-  
cate together.

Touching Vniuersalitie ]  
is the confession of Iohan-  
nes Hoffmeisterus: The thing  
it selfe doeth speake and crie a-  
loud, both in the Greeke and  
Latin Church, that not onely  
the sacrificing Priest, but the  
other Priests and Deacons, and  
the rest of the people, or at least  
some part of the people, did  
communicate together: and  
how

Coch. de sa-  
crif. Missæ,  
contra Mus-  
culum.

Odo in Ex-  
posit. Ca-  
nonis.

Gassand.  
Consult de  
solit. Miss.  
pag. 906.

Chrysostome  
ad Rom. 11  
de unitate  
sancti

Chrysostome  
Thessal.  
Hom. 4.

Liturg. Ba-  
silii.

how this custome ceased, it is to be wondred, and it is to be endeauoured, that this good custome may be restored to the Church.

Touching Succession ] St. Chrysostome speaking to the lay people of his time saith: Neither doe we receive more, and you lesse of the holy table, but we taste thereof equally both together. And St. Basil and other Greeke Father witnesseth the common vnion of Priests and people expressly in these words: All wee receiuing of one bread and one cup, &c. the Quire singeth the Communion, and so they communicate together. I will adde to these the confessions of their owne learned Authors: Cardinall Bessa-



son, a Greeke borne, declar-  
eth the maner of the Com-  
munion in his time; The  
very order of the things requi-  
red: first that we should conse-  
crate, (or blesse bread:) next,  
that we should breake it, last of  
all, that wee should diuide (or  
deliuer it to the people)  
which thing we (Grecians) doe  
at this present day. And for a  
conclusion of this poynt,  
Justinian and Durand pub-  
licly declare and professe,  
that in ancient times, diuers  
parts of one consecrated loafe  
were distributed to all, (the  
which the Greeke Church, u-  
sesh at this day) that by their  
Communion, their union with  
Christ might bee more plainly  
expressed.

Thus Private Masse wants  
the

*Primū cou-  
secrare, de-  
inde frāgere  
postea distri-  
buere, quod  
nos in pra-  
senti facim⁹*  
Bessar. de  
sac. Euch.  
An 1450.

Justin. in 1.  
Cor. 10.  
Durand.  
Rat. 4 c. 53.

the requisite conditions of the Romane Church, (viz.) *Antiquitie, Vniuersalitie, and Succession*; and therefore can bee no Catholike doctrine, no Apostolique Tradition, as is pretended in the third place.

The Communion in one kind ] is reputed a Tradition Apostolicall, and receiued in the Roman Church for an Article of Faith; yet this doctrine wants *Antiquitie, Vniuersalitie, and Succession*.

Touching *Antiquitie* ] It is the confession of the Councell of Constance (where the Cup was taken from the people) that *Christ did institute in both kinds, and the Primitive Church did continue*

Concil.  
Const. 1414.

so the faithfull in both kinds.  
And Alphonsus à Cast. o tells  
us, that anciently for many a-  
ges, the Communion in both  
kinds was used among all Ca-  
tholiques.

[ Touching Uniuersalitie ]  
Cassander witnesse h, that the  
vniuersall Church at this day,  
and the Romane Church for  
more then a thousand yeeres af-  
ter Christ, did exhibite the Sa-  
crament in both kinds, as it is  
most euident by innumerable  
testimonies both of Greeke and  
Latine Fathers.

[ Touching Succession ] In  
later ages, Salmeron the Je-  
suite professeth, It was the  
generall custome for lay people  
to communicate vnder both  
kinds, as at this day it is used  
among the Grecians, and was  
used

Alphonsus à  
Cast. cont  
xrcf. li. 6.

Sacra com-  
pertum est  
vniuersalē  
Christi Ec-  
clesiā mille  
seculis.  
Cassand.  
Consult. de  
vtraq; spe-  
cie.

Salmer.  
Tract. 35.



Amos  
1. 11. 12.  
1. 11. 12.

Elw. S. n.  
u. s. Patr.  
resp. 1. c. 21.

Castand.  
Litur. c. 14.  
p. 32.

Idem Li-  
tu. g. c. 14.  
p. 32.

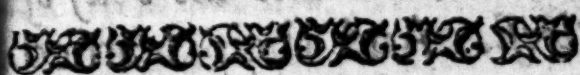
used in times past among the  
Corinthians, and in Africa.  
And Ieremie the Oecumeni-  
cal Patriarch, returnes this  
answere to the defenders of  
the Faith in both kindes.  
*Dicitis, you say, that all ought*  
*to communicate under both*  
*kindes, and you say well: for we*  
*do so when we participate of the*  
*venerable mysteries.*

*Franciscus Alvarez* tells  
vs, that in the kingdome of  
*Proffer Iohn* they use in their  
Church to make a cake of  
honey, meale, and oyle, and  
powre wine into the cup,  
and all that communicate of  
the body of Christ, com-  
municate also of the Cup.

The Christians in *Arme-*  
*nia*, after they haue com-  
municated with bread, in  
lien

ieu of the cup, by reason  
there is no wine in *India*,  
they take dried grapes, and  
put them into water; and  
before the time they are to  
communicate, they presse  
them, and straine them, and  
use that liquor instead of  
wine.

This doctrine therefore  
wants the requisite condi-  
tions of *Antiquitie*, *Vniuer-*  
*sality*, and *Succession*; and  
therefore can be no Article  
of Faith, no Apostolique  
Tradition, as is presented  
in the fourth place.



### *Transubstantiation.*

**T**ransubstantiation] is re-  
puted a Tradition A-  
K postoli-

postolicall, and receiued in the Romane Church for an Article of Faith, yet this doctrine, if you respect the name, or nature of it, wants *Antiquitie, Vniuersalitie, and Succession.*

*Touching Antiquitie* ] It is the confession of learned Yribarne : In the Primitive Church, it was beleued for a poynt of faith, that the body of Christ was contained vnder the formes of bread and wine, but it was not beleued as a matter of faith, that after consecration, the substance of the bread was conuerted into the body of Christ. And their learned Scotus professeth, that before the Councell of Lateran (which was twelue hundred yeeres after Christ) Transubstantia-  
tion

*In Primiti-  
ua Ecclesiā  
de substantia  
fidei erat  
corpus Chri-  
sti sub speci-  
eb' contineri,  
tamen non  
erat de fide,  
substantiam  
panis in cor-  
pus Christi  
conuertere &c.  
Io. Yribarne  
in 4. d. 11. q.  
3. disp. 42.  
Vnum addit  
Scotus quod  
minime pro-  
bandum qd  
ante Late-  
ranense Co-  
cilium non*



ion was not beleaved as a point  
of faith. *And thus we have seen*  
Touching *Univerſalitie* ¶  
Eusebius a Greeke Father, pa-  
raphraſing vpon the words  
of Chriſt, (The words which  
I ſpeake vnto you, are ſpirit and  
life) deliuerſ this doctrine  
flat contrary to Tranſubſtan-  
tiation: Doe not thinke that I  
ſpeake of that fleſh wherewith I  
am compaſſed, as if you muſt  
eat of that; neither imagine  
that I command you to drinke  
my ſenſible and bodily blood,  
but vnderſtand well, the words  
which I haue ſpoken vnto you,  
are ſpirit and life. And Saint  
Chriſoſtom a principall mem-  
ber of the Greeke Church,  
in his Epistle written to Ca-  
ſarius, hath theſe wordes;  
As before the bread be ſancti-  
fied,

*ſuſſet dog-  
ma fidei.  
Bell. li. 3. de  
Euch. c. 22.  
mud. an. M*

*Μὴ δὲ τὴν  
σάρκα ἢ  
πέλειμα  
νομίζετε με-  
λέγειν, ὡς  
λεδὲν αὐτὴν  
ἐδίεν Eu-  
seb. l. 3. Eccl.  
Theol. cont.  
Marcel. An-  
cyr. M. ff. in  
Oxen. Bibli.  
publica.*

*Est in ſina-  
tura patris*



the doctrine of Transubstantiation, hee tells vs: The Sacrament of the body of Christ doeth neither depart from his sensible substance, and yet remaineth undiuided from intelligible grace: and Baptisme being wholly made spirituall, and remaining one, doth retain the propertie of his sensible substance (of water & meane) and yet loseth not that which it is made. This holy Father, by comparing the Sacraments together, doth demonstrate the faith of both; and as hee prooues that in the Sacrament of Baptisme, the substance of water still remaineth after consecration, (which both Papists and Protestants acknowledge) in like maner (saith he) the

Ephra. de  
sacr. Antio.  
legibus lib.  
1. in Phocij  
Bibliotheca  
Cod. 219.



substance of bread remains in the Sacrament of the Eucharist after consecration, which the Protestants confesse, and the Papists deny.

To omit many other proofes touching the universallitie of our doctrine, let Pope *Gelasius* bee heard for the Catholike doctrine of the Romane Church in his time. *An Image or similitude* (saith hee) *of the body and blood of Christ* is celebrated in the action of the mysteries: It is therefore apparant and evident enough, that wee must hold the same opinion of Christ the Lord which we professe, celebrate and receive in his image: that as those signes by the working of the holy Ghost passe into the divine substance,

Gelas. cont.  
Eutich.

and yet remaine in the propri-  
 etie of their owne nature: euen  
 so that very principall mysterie  
 it selfe, whose force and truerh  
 what image assuredly represen-  
 teth, doeth demonstrate one  
 whole and true Christ, to conti-  
 nue the two natures, of which he  
 consisteth properly remaining.  
 And that wee might the  
 better vnderstand what he  
 meant by those wordes,  
 (viz.) *The signes still abide in  
 the proprietie of their owne na-  
 ture*, hee expoundeth him-  
 selfe in these words, which  
 vtterly overthrow the do-  
 ctrine of Transubstantiation:  
*Non desinit esse substantia, vel  
 natura panis & vini: the  
 substance or nature of bread  
 ceaseth not, or perisbeth not.*  
 Thus briefly I haue giuen

you a taste of the generall doctrine of the Fathers in the first ages, who publickly professed the Protestant Faith, that the Eucharist was altogether a spirituall food, and that the nature of bread, and the very substance of bread did remaine after consecration.

Touching *Succeſſion*] To let passe many Writers of eminent note in the Roman Church, who in the later ages opposed *Transubstantiation*, as namely *Bertram*, *Africk*, *Rupertus*, *Rabanus Maurus*, and diuers others, who were neuer condemned by their owne Church: Looke vpon the doctrine of the Greeke Church, and you shall find they



they haue kept the ancient faith of the Sacrament successiue-ly from their Predecessors. Pope *Eugenius*, after hee had answered the *Grecians* at the Councell of *Florence*, that hee was well satisfied by them touching the *Procession of the holy Ghost*: tells them further, it was well worth the labour, to treat of other points in difference, as namely, of *Purgatorie*, of the *Supremacie*, of *Leauened bread*, and of *Transubstantiation*, that their agreement might stand absolute in all respects. If *Transubstantiation*, and the other poynts of doctrine had bin successiue-ly receiued with the vni-forme consent of the *Greeke Church*, there had needed

*Opera pretium est ut de Purgatorio igne, & de summo Pontificii principatu, et de Azymo et fermento pane de diuina deniq; panis Transubstantiatione agamus, ut omni ex parte conuentione nostra sit absolutum. Con. Florent. Sess. 25.*

Casaub.  
answ. to the  
Ep. of C.  
Peron p. 42.

no reconciliation at that time betwene the Easterne and Westerne Churches for those Tenets: and that wee might yet farther vnderstand, the difference betwixt them was great in this very question; *Marcus* the Archbishop of *Ephesus*, speaking of the *Romane Masse*, affirms: *It is manifestly repugnant to the Expositions and interpretations, which wee haue receiued by Tradition, and to the words of our Lord, and to the meaning of those words.* And those which defend the *Romane Rites* concerning this matter, the same *Marcus* pronounceth: *that they deserue to bee pitied, both in regard of their double ignorance, and their profound sottishnes.* It

It is true, the Greeke Church doth hold there is a mysticall *transmutation* in the Sacrament; but withall, they deny a Transubstantiation: they deny that any alteration is made by the wordes of consecration, (which is the generall Tenet of the Roman Church:) nay more, they call it bread after the words of Consecration are vttered. Touching the first, *Salmeron* the Iesuite, speaking in the person of the *Grecians*, deliuers their opinion in this maner. *Forasmuch as the Benediction is not superfluous or vaine, neither gaue Christ simply bread, it followeth, that when he gaue it, the transmutation was already made, and those words, (This is my*

Μεταβολή.  
Μεταποίησις  
Μεταστοι-  
χασίς.

Dan. Chā.  
Panstr. lib. 6  
de Euch. c. 7



De diuino  
deniq; sa-  
crificio qua-  
situm est à  
latinis, quo-  
modo prola-  
tis Christi  
verbū, acci-  
pite et com-  
edite, hoc  
est enim  
corp<sup>s</sup> meū—  
vos hāc po-  
steā oratio-  
nem additis  
dicentes. Et  
fac quidem  
hunc panem  
pretiosum  
corpus Chri-  
sti cui san-  
ctus suo spi-  
ritu trans-  
mutans.  
Concil.  
Florent.  
Sess. 25.  
p. 595. Bi-  
nius.

my body) did demonstrate what  
was contained in the bread, not  
what was made by them. This  
confession is agreeable to  
that question the Roma-  
nists put to the Grecians at  
the Councell of Florence,  
(viz.) Why they used to pray  
after the words of Consecration  
in this manner? Make this  
bread the precious Bodie of  
Christ; and so call it bread af-  
ter Consecration? To which  
the Grecians made answer.  
Wee confesse, by these words,  
(This is my body) τὸ αἰσθητόν, the  
bread is consecrated, (which  
Binus most falsely hath  
translated, Transubstantia-  
ted) and becomes the body of  
Christ, and wee pray that the  
holy Ghost may descend upon  
us, and change the bread, and  
make

make is the body of Christ to us, to the spirituall food of our soules. And that wee may know what is meant by that change or transmutation in the Sacrament, the Patriarch tells vs: The body and blood of Christ are truly mysteries; not that these (μεταβαλλόμενα) are changed into humane flesh, but we into them. And for further confirmation of our doctrine, that it is not the real and substantiall flesh of Christ which is offered: but the Sacrament of his flesh; hee tells vs. The flesh of Christ which hee carried about him, was not given to his Apostles to bee eaten, nor his blood to bee drunke, neither doth the body of our Lord at this day descend from

*Transubstantiari.*

Binius in  
Conc. Florent.  
Sess. 25. p.  
195.

Patr. Resp. 1.  
ca. 10 & 13.

*Nec data  
est tunc caro  
Domini  
quā gestebat  
apostolis  
comedenda,  
neq; sanguis  
bibendus, nec  
etiam nunc*

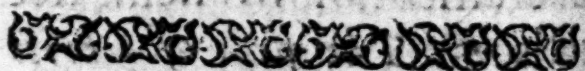
*in sacro hoc  
ritu descen-  
dit Domini-  
cum corpus  
de celo,*

*βλασφημῶν*

*blasphemia enim  
hoc esset.*

*patr Resp. i  
cap. 10. de  
Cœnâ Do-  
mini.*

*from heaven in the Sacrament;*  
for this (saith hee) were blas-  
phemy. And certainly, if  
neither Christs Bodie in  
which hee suffered, nor his  
body glorified be present in  
the Sacrament, (as this Pa-  
triarch professeth) there can  
bee no corporall, no reall  
and substantiall presence of  
that or any other body, and  
consequently no Transub-  
stantiation; no Article of  
Faith, no Apostolique Tra-  
dition, as is pretended in  
the fift place.



*Prayer in an Unknowne  
tongue.*

**P***Prayer and Service in an  
unknown tongue] is a Tra-  
dition*



dition of the Romane Church, and reputed of equall anthoritie with the Scripture, yet this doctrine wants *Antiquitie, Vniuersality* and *Succession*.

Touching *Antiquitie*] Cas-  
sander tells vs; *The Canon-*  
*icall prayers, especially the words*  
*of Consecration of the body and*  
*blood of Christ, the ancient Fa-*  
*thers did so reade it, that all*  
*the people might vnderstand*  
*it, and say Amen.* And it is  
the confession of Mr. Har-  
ding to Bishop Jewel: *Verily*  
*in the primitive Church, (pray-*  
*er and seruice in a knowne*  
*tongue) was necessary when*  
*faith was a learning, and there-*  
*fore the prayers were made then*  
*in a common tongue knowne to*  
*the people, for cause of their in-*  
*struction.*

Cassan. Li-  
turg. c. 28.

Jewel. in 3.  
A. & Diu f  
28.

Bell. de ver.  
Dei. l. 2. c. 16

*struction.* And Card. Bellarmine professeth, that all the people in the first ages, in the time of diuine Seruice did answer one Amen, as vnderstanding the Priest, and ioyning with him in prayer.

Decr. Greg.  
lib. tit. 31. de  
offic. Ind.  
Ord. ca. 14.

Touching *Vniuersalitie* ] It was the custome of the ancient Church (as appeareth by the Popes *Decretals*) whereby it was publicquely proclaimed: *Wee command that the Bishops of such cities and Diocesses, (where nations are mingled together) provide meet men to minister the holy Seruice, according to the diuersitie of their maners and languages.*

Bell. de ver.  
Dei. l. 2. c. 16

Touching *Succeſſion* ] Bellarmine confesseth, that the custome of celebrating diuine

the Service in a knowne  
tongue, whereby the people  
answered the Priest, *con-*  
*tinued long in the East and West*  
*Churches.* And it plainly  
appeares by the ancient *Li-*  
*urgies*, ascribed to *Chryso-*  
*stome* and *Basil*, (which are in  
use at this day) the diuine  
Service in the Greeke  
Church was publicly de-  
liuered in a known tongue.  
And agreeably to this cu-  
stome, the *Armenians*, *Egyp-*  
*tians*, *Aethiopians*, *Muscovites*,  
and generally all the *Easterne*  
Churches, doe consecrate  
the Sacrament in the lan-  
guage of their owne coun-  
trei.

This doctrine therefore  
wants the requisite condi-  
tions of *Antiquitie*, *Vniuer-*  
*salitie*,



*salitie*, and *Succession*; and therefore can bee no Apostolique Tradition, no Catholique doctrine, as is pretended in the sixt place.



### *Single life in the Clergie.*

**S***ingle life in the Clergie* is reputed a Tradition in the Roman Church, and made of equall authoritie with the Scripture, yet this doctrine wants *Antiquitie*, *Vniuersalitie* and *Succession*.

Touching *Antiquitie*, Their owne Doctors tell vs, that vntill the time of Pope *Syriscus*, that is to say, for the space welneere of foure hundred yeeres after Christ

Dist 84. §  
Cum in p[re]terito, &  
Nichol. Cusan. ad Bonifacium. Ep. 2.  
post aliquot

Christ, it was lawfull for all Priests to marrie, without exception, neither vow, nor promise, nor Law, nor ordinance, nor other restraint being then to the contrary. And their learned Cardinian Cajetan professeth. If we stand onely to the Tradition of Christ and his Apostles, it cannot appeare by any authority or reason, that holy Order can bee any hindrance to marriage, either as it is an order, or as it is holy.

Touching Vniuersalitie ]  
It is the confession of Pope Stephen the second. The Tradition of the Easterne Churches is one, the Tradition of the holy Church of Rome is an other, for the Priests, Deacons, and Sub-deacons of the Easterne Churches

tempora visum fuit.  
&c.  
*Nec ratione nec auctoritate probatur quòd absolute loquendo Ordo Sacerdotum vel in quantum est Ordo, vel in quantum sacer est, impeditivus est matrimonii siue ante, siue post, seclusis omnibus legibus, stando tantum his quae à Christo & Apostolis habentur.*  
Caiet. Tom I. tract. 27.

Dist. 37.  
Aliter.

*Hii, si post  
modu exo-  
res duxer-  
int, in Mi-  
nisterio ma-  
neant. Con-  
cil. Ancyr.  
Can. 9.*

Churches are ioyned in Matri-  
mony. This confession is a-  
greeable to the Decree of  
the ancient Councell hol-  
den at *Ancyra*, where it was  
ordained, That Deacons, as  
many as be ordered, if at the  
time of receiving their Orders,  
they made protestation, and said  
that they would marry, for that  
they finde not themselves able so  
to continue without Marriage,  
if they afterwards marry, let  
them continue in the Mini-  
sterie.

Touching *Succeſſion*] This  
doctrine was not generally  
receiued, no not in the We-  
sterne Churches, a thou-  
sand yeeres after Christ:  
for in the time of King Ru-  
fus, *Anselme* Archbishop of  
*Canterbury*, in a Dialogue  
be.



between the Maister, and the Schollar, makes this *Quere*: Wee are desirous by your answer, to bee certified about this common question, that is now tossed through the world, and not lyeth undiscussed, (I mean) Whether a Priest being within Orders may marry a wife. Whereby it appeares, that the Law of Single life, was a poynt questionable, and not resolved for an Apostolique Tradition in the Roman Church for many ages. About 400 yeeres after, *Panormitan*, an Archbishop, a Cardinall, and a principall Proctor for the Pope, resolves the question about marriage in this manner. If it may clearely appeare (saith hee) that the Pope hath a wife,

(as

*Desideram<sup>us</sup>  
certificari  
tunc solutio  
ne super vul  
gari in toto  
orbe. quasi  
ne; qua ab  
omnib<sup>us</sup> quo  
tidie venti  
latur, (scil.)  
An licet  
Presbyteris  
post acceptu  
Ordinē vx  
ores ducere.  
Anselm. Di  
al. Inquisi  
one primā.*

*Bell. de scri.  
Ecclesiab  
An. 1400. to  
1500. p. 288.*

*Si clare cō  
stat de ma  
trimonio  
Papa, tunc*

*aut vxor in-*  
*ducetur ad*  
*cōsuetudinē,*  
*aut si noluerit,*  
*reddat*  
*debitum,*  
*et*  
*nihilominus*  
*stet in*  
*Papatu,*  
*quia non re-*  
*pugnat sub-*  
*stantia Pa-*  
*patus, seu*  
*Clericatus,*  
*nā et Petr⁹*  
*habebat vx-*  
*orē cū pro-*  
*moueretur*  
*in Papam.*  
*vnde vide-*  
*m⁹ qd Pres-*  
*byteri Graci*  
*sine peccato*  
*contrahunt*  
*matrimon-*  
*ium. Extr. de*  
*Elect. C. li-*  
*cet de vitād*  
*Abb. Patri-*  
*arch. resp. 1.*  
*c. 21.*

(as hauing married her be-  
 fore hee was Pope) then ei-  
 ther his wife must bee perswa-  
 ded to liue single, or if shee will  
 not, let the Pope yeeld her ma-  
 riage duties; and yet neuerthe-  
 lesse remaine in the Popedom  
 still. For marriage dutie is not  
 contrary to the substance and  
 Office, neither of Popedom, nor  
 of Priesthood: for Peter had  
 a wife when hee was promoted  
 to bee Pope. As for the rule  
 of single life, it was brought  
 in by the Ordinance of the  
 Church. Hence is it, that we  
 see the Priests of Gracia being  
 within Orders, doe marrie  
 wiues, and wee see they doe it  
 (*sine peccato*) without sinne, or  
 breach of Law, either of  
 God or man.

Looke vpon the confes-  
 sion

tion of the Greeke Patriarch  
since *Luthers* time. We allow  
(saith hee) marriage to Priests  
before Ordination. Looke  
upon the confession of their  
owne Cardinall Caietan: It  
was held lawfull in the Easterne  
Church, to marrie after Ordi-  
nation. Adde to these the  
Traditions of other Coun-  
treys, as namely the Priests  
in *India*, in *Armenia*, in *Syria*,  
in *Russia*, in *Cyprus*, in *Mus-  
covia*, daily marry, and exe-  
cute their offices of Priest-  
hood, being married per-  
sons.

The Lawe therefore of  
single life wants the requi-  
site conditions of *Antiquity*,  
*universallitie*, and *Succession*,  
and consequently can bee  
no Apostolicall Tradition,  
no

Caiet. tract  
27. test.  
Greg. de  
Val. disp. 9.  
q 5.



no Catholique Doctrine, as  
is pretended in the seventh  
place.



### Invocation and worship of Saints.

**I**Nvocation and Worship of  
Saints] Is reputed a Tra-  
dition Apostolicall, and is  
receiued for an Article of  
faith in the Roman Church:  
yet this faith, (notwithstan-  
ding their great braggs of  
Catholike doctrine) wants  
*Antiquitie, Vniuersalitie, and  
Succession.*

Touching *Antiquitie*] I  
appeale to their owne Ec-  
chius: The Apostles (saith he)  
would not insert this doctrine  
into the written word, lest they  
should

*Apostoli  
scribere hoc  
in sacris li-  
teris nolue-  
runt ne am-  
bitiosi vide-  
rentur ho-*

ould seeme ambitiously to as-  
sume that honour to themselves,  
and vnder pretence of worship-  
ping the dead, might bring in  
the worship of the Gentiles.  
This doctrine then, as it  
wants a foundation in scrip-  
ture, (which a point of faith  
ought to haue) so likewise  
it is most certaine, for the  
same reason, the Apostles  
would not deliuer it by  
Tradition: for without  
doubt they would neuer  
teach that doctrine of faith  
by word of mouth, which  
they refused to publish by  
their writings. This is not  
only probable, but certain  
true; and therefore *Ignatius*,  
the Apostle *St. Iohns* Schol-  
ler, who could not bee ig-  
norant of a poynt of Faith,

L

teach-

*noram istum  
sibi ipsis am-  
bire, ne sub  
cultu illo de-  
factorum Gē-  
tilium cul-  
tum inferre  
viderentur.  
Ecch Ench.  
cap. de ve-  
ner. Sanct.*

*Virgines solum Christum  
in precibus  
vestris ante  
oculos habete et Patrem  
illum, illuminatum a spiritu.  
Ignat. ad Philadelph.*

*Ignat. Lugd. impress. An.  
1572.*

*Ecclesia per  
universum  
mundum  
nec Inuoca-*

teacheth the virgins of that time another lesson, he doth not teach them to direct their prayers and supplications to Saints and Angels, but to the Trinitie (onely.) O yee Virgins (saith hee) in your prayers set Christ (onely) before your eyes, and his Father, being enlightened by the Spirit. And the Church of Rome being conscious of such an ancient Euidence against their Angel-worship, in the Greeke Originall haue turned *δ'χους* into *ψυχους* Prayers into Soules.

Touching *Vniuersalitie* Iraneus Bishop of Lyons, tels vs, that in his dayes, the Church *per vniuersum mundum*, throughout the whole world, doth nothing by *Inuoca-*  
tions



ions of Angels, nor by Incantations, nor any wicked curioſitie, but decently, comely and manifeſtly directeth her prayers to God which hath made all, and calls upon the Name of our Lord Ieſus. And Tertulian, a learned Father in the Church of Africa, makes this open profeſſion of his faith. Whatſoeuer are the wiſhes of man or Prince, theſe things I can aſke of no other, then of him, from whom I know I ſhall obtaine them, becauſe hee alone it is, who performeth theſe things, and I am his ſervant, who depend upon him alone.

Touching Succeſſion ] In Origens time this Trent faith was vnknowne: for when Celfus the Philoſopher (began to play the Romaniſts)

L 2

and

tionib<sup>9</sup> Angelicis facit aliquid, nec Ecce. Iren. l. 2. c. 57.

Quacunque hominis & Caesaris vota sunt hac ab alio orare, non possum, quā a quo scio me consequaturū, quoniam et ipse est qui sol<sup>9</sup> prestat, et ego famulus eius qui eū solū obseruo. In Apol. ca. 30.

Origen. li. 8  
contr. Celsu

and said of Angels: They  
belong to God, and in that re-  
spect wee are to put our trust in  
them, and make oblations to  
them, according to the Lawes,  
and pray vnto them, and that  
they may bee fauourable vnto  
vs. Origen makes him this  
answere: Away with Celsus  
his counsell, saying, Wee must  
pray to Angels; let vs not so  
much as affoord any little au-  
dience to it. For we must pray  
to him alone, who is God ouer  
all; and wee must pray to the  
Word of God his onely begot-  
ten, and the first borne of all  
creatures, and wee must intreat  
him, that hee as high Priest,  
would present our prayer (when  
it is come to him) vnto his God,  
and our God, and vnto his Fa-  
ther, and the Father of them  
that

*that frame their life according  
to the word of God.*

In the succeeding Age,  
the ancient Conncell of *La-  
odicea* decreed, *Wee ought not  
to leaue the Church of God, and  
invoicate Angels.* And the  
Roman Church being like-  
wise conscious of this Eui-  
dence against their Invoca-  
tion of Angels, haue turned  
*Angelos* into *Angulos*: say-  
ing, *Wee must not leaue the  
Church of God, and haue re-  
course to Angles* (or corners.)

This Councell was called  
in the yeere 364, in *Laodi-  
cea*, a capitall Citie in *Phry-  
gia*, where this Angel-wor-  
ship was frequent, wherein  
they had *Oratories* & Chap-  
pels to pray to *S<sup>t</sup>. Michael*,  
the chiefe Captain of Gods

Conc. Lao-  
dic. Can 35.

Merlin. fol.  
68. Edit.  
1530. &  
Crabbe fol.  
226 Edit.  
1538.



Phot. No-  
moanon.  
tit. 12. c. 9.  
Aug. de hæ-  
res. cap. 39.

Theod. in  
Colos. 3. &  
in Col. 2.

hoste among them. This Canon of the Councell, *Photius* doeth note to haue been made against the *Angelites*, those heretiques that were inclined to the worship of *Angels*. And *Theodore*, a Greeke Father, more particularly makes twice mention of this Canon, and declares the meaning of it in these words. *Whatsoever yee doe in word or deed, doe all in the name of the Lord Iesus, giuing thanks to God, and the Father by him.* — The Synode of *Laodicea* also following this rule, and desiring to heale that old disease, made a law, that they should not pray vnto *Angels*, nor forsake our Lord *Iesus Christ*. Cardinall *Baronius* is not well pleased with  
Theo-

*Theodoret*, for deliuering his opinion touching the sense of that councell. *By this you may see* (saith he) *that Theodoret did not well understand the meaning of Saint Pauls wordes.* But that which is most obseruable, the presence which the heretiques made in those dayes—for their Angel-worship, is the chiefe reason alleadged for their doctrine of faith by the Romanists in these times. *We haue recourse* (say they) *to Angels and Saints, with deuotion and humilitie, that by their intercession, God may be more fauorable vnto vs.* Now Saint Ambrose complaines, that the Heathen Idolaters, to couer their shame for their neglecting of God,

*Ex hic videas Theodoretū haud falsiter (eius pace dictum sit) assecutum esse Pauli verborum sensum.*

Baron. An.  
Tom. 1.  
An. 69.

Ambr. in  
Rom. cap. 1.

Ambr. ad  
Rom. ca. i.

were wont to use this miserable excuse, that by these they might goe to God, as by Officers we goe to the King. But heare what answere hee makes to the vanitie of such worshippers: Goe to, is any man so mad, or so vnmindfull of his saluation, as to giue the Kings honour to an Officer? — For therefore doe men goe to the King by Tribunes or Officers, because the King is but a man, and knoweth not to whom to commit the state of the Common wealth: but to procure the fauour of God, from whom nothing is hid, (for hee knoweth the workes of all men) wee need no spokesman, but a deuout mind: for wheresoeuer such a one shall speake vnto him, hee will answere him. But of all the



he Fathers, Saint Chrysostome is most plentiful in refuting this pretended reason, of Intercession by Saints and Angels: *When thou hast need to sue vnto men, (saith hee) thou art forced first to deale with doore-keepers, and to intreate parasites and flatterers, and to goe a long way. But with God there is no such matter, without an Intercessor he is intreated, without money, without cost he yeeldeth to the prayer. Lastly, for an example hee sets before vs the woman of Canaan: Shee intreateth not Iames (saith hee) shee beseecheth not Iohn, neither doth shee come to Peter, but breake through the whole company of them, saying, I haue no need of a Mediator, but taking*

Chrysost.  
Serm.7. de  
Pænitent.

Chrys. in  
dimissione  
Chananeæ.  
tom.5. Edit.  
Saul. p 193.

*repentance with me for a sinner, I come to the Fountaine of  
 selfe. For this cause did he de-  
 scend, for this cause did he take  
 flesh, that I might haue the  
 boldnesse to speake vnto him: I  
 haue no need of a Mediatour,  
 haue thou mercy vpon me.*

It is true, that about this  
 time Inuocation of Saints  
 was practised by some par-  
 ticular persons, but neuer  
 till this later age receiued  
 for an Article of faith. Gre-  
 gorie Nazianzene was one of  
 the first, who called vnto,  
 rather then called vpon the  
 spirits of dead men, in his  
*Inuectiues* which hee wrote  
 against *Iulian* the Empe-  
 ror, makes this Invocation,  
*Heare, O thou soule of Great  
 Constantine, (if that thou hast*

in n's a'de-  
 on.

any

any understanding of these things.) And in his funerall Oration, which hee made vpon his sister Gorgonia, hee speaketh vnto her in this manner: *If thou hast any care of the things done by vs; if holly soules receiue this honour from God, that they haue any feeling of such things as these, receiue this Oration of ours, instead of many, and before many funerall obsequies.* The first Invocations then were but *Apostrophes* at the Tombes of Saints, and those also deliuered doubtingly, with this supposition, *If thou hearest, if thou doest vnderstand.* Besides, Invocations at first were but wishes, and no prayers. But if any (saith *Cassander*) would haue such com-

Greg. Naz.  
Orat. II. in  
Gorgon.



Cass. Ep.  
19 ad Ioh.  
Molinaum  
p. 1109. Idē  
Schol. in  
Hymn. Ec-  
clesiasticū.  
pag. 242.

*compellations to bee taken also  
for a direct speaking to them, I  
doe not gaineſay it; notwithstanding I would thinke that a  
tacit condition ought to bee un-  
derſtood in ſuch an intimation,  
as was uſed by Gregorie Nazianzene, that is, (if they doe  
heare, if they doe underſtand)  
or otherwiſe, that is to ſay,  
All yee Saints pray vnto God  
for me, ſhould import as much,  
as if it were ſaid, Would to God  
that all the Saints ſhould pray  
to God for me.*

But that which is remarkable, and as I conceiue, is  
worthy of all mens obſer-  
uation: Our aduerſaries  
confesse, there was no Invo-  
cation of Saints before the  
comming of Chriſt, be-  
cauſe they were in Lymbo,  
and

and did not see God: and therefore, *it is to bee noted,* (saith Bellarmine) *Because the Saints which dyed before the comming of Christ, did not enter into heauen, neither did see God, nor could ordinarily take knowledge of the prayers of such as should petition vnto them: therefore it was not the vse in the Old Testament to say, Saint Abraham, pray for mee.* If this were the onely reason, why Invocation was not vsed in the old Law, for the same reason wee may confidently asuer they ought not to produce the testimonies of ancient Fathers since the New: for most of the Greeke and Latine Fathers, did hold that the faithfull after death remained till the day

Bellar.de  
Sanct.Beat.  
lib.I.c.19.

Iren. lib. 5.  
 Aug. Euch. c. 108.  
 Hyll. in Psal. 120.  
 Ambr. de Cain & Abel. l. 2. c. 2.  
 Betn. Ser. 3. de omnibus Sanctis.

*Tot illi et tā celebres antiqui patres Tertullianus &c. huius sententia (qua nūc in Concilio Florentino magnā definitione factā ut dogma fidei definita est) quod*

day of Resurrection, in certaine receptacles of Rest, without attaining the blessed vision of God. *Irenæus* termes them, *Inuisible holds*, *Saint Austen*, *Hidden Receptacles*; *Saint Hyllarie*, *The bosom of Rest*; *Ambrose*, *Places of suspense*; *Bernard*, *Atria*, *Outward Porches*, or *Courts*. And for a further testimonie of these and other particulars, their learned *Stapleton* professeth, That many famous ancient Fathers, (as namely) *Tertullian*, *Irenæus*, *Origen*, *Chrysostome*, *Theodore*, *Oecumenius*, *Theophylact*, *Ambrose*, *Clemens*, *Romanus*, and *Bernard*, did not assent unto this Sentence, (which now in the Councell of Florence, was at length, after much disputing, de-



defined as doctrine of faith) that the soules of the righteous enioy the sight of God before the day of Iudgement; but did deliuer the contrary sentence thereunto. From hence therefore I may infallibly conclude, that such as held that the Saints were not admitted to the sight of God, could not well hold, that men should pray vnto them in such manner as the Romanists vse now to doe; because the Saints not enioying the sight of God, are not able ordinarily to take notice of the prayers that are put vp vnto them.

Saint *Austen* tells vs, that in his time it was a great question, (and not easily to bee determined) *Whether at all,*

*inistorum anima ante  
diē iudicii  
Dei visione  
fruantur,  
non sunt as-  
sensi, sed  
sententiam  
contrariam  
tradiderūt  
Stapl de ccl.  
Ecclesiast.  
authorit.  
cont. Whi-  
tak. l. 1. c. 2.*

*Respondeo  
magnā qui-  
dē esse qua-  
stionem—*

verum vel  
quatenus,  
vel quomo-  
do ea qua  
circa nos a-  
gantur, no-  
uerint spi-  
ritus mor-  
tuerum. Aug.  
in Psal. 108.  
Enarrat. I.

Non proprie  
inuocamus  
Sanctos sed  
Deum, non e-  
nim aut Pe-  
trus aut  
Paulus au-  
dit inuoca-  
tes, sed gra-  
tia quam  
habent (viz.  
auid Deum  
Resp. Patr  
ad Ger. c. 21

all, or how farre, or after what  
manner, the spirits of the dead  
did know the things that con-  
cerned vs heere. And Ansel-  
mus Laudunensis, in his inter-  
lineal glosse vpon that text;  
*Abraham is ignorant of vs, and  
Israel knoweth vs not, Esa. 63.*  
noteth, that Saint Austen  
saith, that the dead, euen the  
Saints, doe not know what the  
liuing doe, no not their owne  
sonnes.

Adde to these testimo-  
nies, the confession of the  
Greeke Church: Wee doe not  
properly inuocate Saints, but  
God: for neither Peter, nor  
Paul, heare any of those that  
inuocate them, but the grace  
and gift that they haue, accor-  
ding to the promise: *I am with  
you untill the end of the world:*  
mea-

meaning, (as it may be conceived) that the *Saints* heare not them that invoke them; but Christ the Son of God, who was giuen vnto them, and promised to bee with them vnto the worlds end. Adde to these opinions, the sayings of their owne Schoolemen: *Scotus* saith, it is *probable*; *Peter Lombard* saith, It is not *incredible*, that the *Saints* should heare our prayers. Adde to the vncertaintie of the Fathers opinions; some did vse wishes, and compellations, not *Invocations*: others denied the *Saints* could take notice of their prayers, by reason they did not as yet see God; others doubted whether they did heare when

*Scotus* in 4.  
dist 45.  
quæst. 4.  
*Pet. Lomb.*  
*Senten lib.*  
4 dist. 45.



Altissid. in  
Sūm. part.  
4 l 3. tract.  
7. c. de orat.  
quæst 6.  
Biel. in Cā.  
Missā Sect.  
30.

when they were called vpon; others, (as namely *Guilielmus Altisidorensis*, and *Gabriel Biel*) resolved, that neither the Saints doe pray for vs, neither are wee to pray to them. These, (I say) and the like reasons considered, I may safely conclude, that Invocation of Saints wants *Antiquitie*, *Vniuersality*, and *Succeſſion*; and that opinions doubtfull and vncertaine, reasons *probable* and *not incredible*, are no sure grounds for the saluation of a Christian; and therefore it is no Article of faith, no Catholique doctrine, no Apostolique Tradition, as is pretended in the eighth place.

Thus briefly I haue shewed

ed you, that the *Trent Traditions*, (which are receiued with the same reuerence as the Scriptures themselues) want the proper markes of their owne Church. I haue shewed you likewise, that the *Greeke Church* in the principall poynts of controuerſie, is altogether different from the *Romane*, and in the chiefeſt of thoſe points agreeth wholly with the *Proteſtants*. And for this cauſe the *Greeke Patriarch* congratulates with the *Reformed Churches* in this manner: *We giue thanks to God the Authour of all grace, and wee reioyce with many others, but eſpecially in this, that in many things your doctrine is agreeable to our Church.*

And

*Nunc Deo  
omnis gra-  
tia auctori  
gratias agi-  
mus, et le-  
tamur cum  
multis aliis  
tum nō mi-  
nimum in  
hoc quod in*

*multis ve-  
stra doctri-  
na cum no-  
stra conso-  
nat. Eccle-  
sia. Patr.  
resp. 2. in  
init. & resp.  
1. p. 148.*

And certainly, we likewise haue great cause to reioyce in our owne behalfe and theirs, that the Greeke Church hath continued the truth of our doctrine in all ages, which plainly shewes the Antiquitie and Visibilitie of our Church, in the affirmatiue poynts which we maintaine, and the Noueltie of the Romane, in those Negative opinions, which we condemne.

If we looke beyond *Luther*, we shall easily discern, that the *Muscovites*, *Armenians*, *Egyptians*, *Ethiopians*, and diuers other countreys and Nations, (all members of the Greeke Church) taught our Doctrine from the Apostles time to ours.

This



This is so true an Euidence  
in our behalfe, that *Bellar-*  
*mine*, as it were in disdaine  
of the Churches, makes this  
answere: *We are no more mo-*  
*ued with the examples of Mus-*  
*souites, Armenians, Egyptians*  
*and Ethiopians, then with the*  
*examples of Lutherans, or A-*  
*nabaptists, and Calvinists: for*  
*they are either heretiques, or*  
*Schismaticques. So that all*  
*Churches (be they neuer so*  
*Catholique and ancient) if*  
*they subscribe not to the*  
*now Romane Faith, are ey-*  
*ther schismaticall or here-*  
*ticall.*

But let these men obserue  
what Rules they list, let  
them brag of *Antiquitie, V-*  
*niuersalitie* and *Succeſſion*; let  
them reiect the confessions  
cf

Bell. de ver.  
Dei. l. 2. ca.  
vlt. in fine.

1. Cor. 14.

of all Christian Churches but their owne, yet shal they neuer be able to proue those vnwritten Traditions Apostolique, and of equall authority with the Scriptures which contrary the doctrine of the Apostles, or by consequence ouerthrowe the foundation of the written Word. If the Apostle teach vs *to pray with the spirit, and to pray with the understanding also*: how can prayer in an vnknowne tongue, without vnderstanding, be prooued a Tradition Apostolicall? If the Apostle teach vs by the written Word, that the Communion in both kinds extend to all beleeuers, by the general words of Christ: *Drinke yee all of this*. How can

can the Communion in one kinde bee tearmed a Tradition Apostolicall, which imposeth the contrary on the *Non Conficient* Priest, and the lay people, Drinke ye none of this? If the holy Spirit dictate by the mouth of an Apostle: *Search the Scriptures*: how can that doctrine be said to bee Apostolicall, which inioynes the contrary to the lay people, Search not the Scriptures? If the written Word proclaime it for an Apostolike doctrine: *It is better marrie then burne*: how can that vnwritten Word bee tearmed a Tradition Apostolicall, which teacheth the contrary: *It is better for a Priest to burne then marry?* If an Angel from hea-

*Vtrumq; est  
malū et nu-  
bere et vri  
imò veius est  
nub. requie  
quid recla-  
mēt aduer-  
sarii &c.  
Bell. de Mo-  
nach. l. 2.  
c. 30.*



heauen proclaime of there  
all presence of Christs bo  
dy: *He is risen, he is not heere*  
and the Apostle declares  
for an Article of beliefe, *The*  
*Heauens containe him till his*  
*second comming.* How can  
the corporall and reall pre  
sence of Christ in the Sa  
crament, be a Tradition A  
postolicall, which affirmed  
that Christs body is con  
teined in the heauens, and  
in a Pix at one and the same  
time? If the Communion  
of the body and bloud of  
Christ, be a common vnion  
of Priest and people, and by  
the Apostles written Word  
*Wee are all partakers of one*  
*Bread, and one Cup:* how can  
Priuate Masse bee tearmed  
a Tradition Apostolicall,  
where

wherein the Priest receiues  
the Bread and Cup alone  
without the people? If  
God himselfe forbid by his  
Morall Law, the worship-  
ping of Images; and the  
same Lawe stood in force  
with Christ and his Apo-  
stles, how can that doctrine  
be made a poynt of Faith,  
and termed a Tradition A-  
postolicall, which on the  
contrary giues adoration to  
Images? Lastly, if an *Angel*  
from heauen forbids the  
worshipping of Angels by  
a particular instance in him-  
selfe: *Worship not mee, for I*  
*am thy fellow seruant*: How  
can it be reputed a Traditi-  
on Apostolicall, and an Ar-  
ticle of Faith, that the *Saints*  
*reigning with Christ, are to bee*

M

wor-

Art. 8.

Tert. præf.  
advers. hæ-  
ref. c. 32.

*Non dixit  
si contraria  
annuntiave-  
runt, aut si  
totū Evan-*

worshipped and prayed unto  
These Papal Traditions vn-  
written, are different, if not  
flatly opposite to the Word  
written, and therefore I will  
say with *Tertullian*, who an-  
swered the heretiques in his  
dayes: *Their very doctrine it  
selfe being compared with the  
Apostolike, by the diuersity and  
contrarietie thereof, will pro-  
nounce, that it had neither any  
Apostle for an Authour, nor any  
man Apostolique.* Now if a-  
ny Romanist shall take that  
poore exception, and say  
their Tenets are not flat con-  
trary to the Scriptures; let  
him take his answer from  
*Saint Chrysostome*: *Saint Paul  
teacheth not (saith hee) if any  
man preach contrary to the Go-  
spell, or overthrow the whole*

Go-



Gospell; but if they preach any  
 little thing besides the Gospell  
 we hath receiued, if hee over-  
 throw any thing, whatsoeuer it  
 be, let him be accursed. I say  
 therefore, if this or the like  
 unwritten Traditions bee  
 found *præterquàm*, or *contra-*  
*quàm*, either besides or con-  
 trary to the Scriptures (as  
 certainly most of their Tra-  
 ditions are) I say, it is im-  
 possible to reconcile them  
 for Apostolike Traditions,  
 and consequently more ab-  
 surd to equall them with  
 the Scriptures, and make  
 them a partiall rule of faith:  
 for Although (saith Terulli-  
 an,) the Apostles did deliuer  
 some things vnto their domesti-  
 call friends (as I may call them)  
 yet wee must not beleene, that  
 M 2 they

*gelium sub-*  
*verterint,*  
*sed si vel*  
*paulū Euā-*  
*gelizauē-*  
*rint prær*  
*Euangeliiū*  
*qd accepistū*  
*etiā si quid-*  
*vis labefa-*  
*ctauerint.*  
*Anathema*  
*sint. Chrys.*  
*in Galat. c. i*  
*& Aug. in*  
*Ioh. Tra. 98*

Tertul. de  
 præscr. c. 26.

they deliuered any such thing  
as should bring in an other rule  
of Faith, different and repug-  
nant to that, which they gene-  
rally propounded in publique,  
though they had preached on  
Lord in the Church, another  
their lodging.

To leaue therefore a cer-  
tainty for an vncertaintie,  
forsake the written Word  
which is the safest and sure  
rule of beliefe; for vnwritten  
Traditions which haue nei-  
ther *Antiquitie* for their lea-  
der, nor *Vniuersality* for their  
assurance, nor *Succession* for  
their euidence; this I say, is  
*Via dubia*, a doubtfull and  
vncertaine way, this is *Via*  
*Deuia*, a wandring and By-  
way.

SECT.



SECT. IX.

*The Scriptures are a certaine, safe, and euident direction to the right way of Saluation; and consequently, to ground Faith vpon vnwritten Traditions, is an obscure, vncertaine, and dangerous By-way.*

**I** Confesse it for a trueth, that in the first ages of the world, the *Ancients* had the knowledge of God without writing, and their memories, by reason of their long liues, were Registers, instead of Bookes: but afterwards, when God had taken the posteritie of *Iacob* to bee his peculiar people,



they deliuered any such things as should bring in an other rule of Faith, different and repugnant to that, which they generally propounded in publique, as though they had preached one Lord in the Church, another in their lodging.

To leaue therefore a certainty for an vncertaintie, to forsake the written Word, which is the safest and surest rule of beliefe; for vnwritten Traditions which haue neither *Antiquitie* for their leader, nor *Vniuersality* for their assurance, nor *Succession* for their euidence; this I say, is *Via dubia*, a doubtfull and vncertaine way, this is *Via Deuia*, a wandering and By-way.

SECT.



## SECT. IX.

*The Scriptures are a certaine, safe, and euident direction to the right way of Saluation; and consequently, to ground Faith upon unwritten Traditions, is an obscure, vncertaine, and dangerous By-way.*

**I** Confesse it for a trueth, that in the first ages of the world, the *Ancients* had the knowledge of God without writing, and their memories, by reason of their long liues, were Registers, instead of Bookes: but afterwards, when God had taken the posteritie of *Iacob* to bee his peculiar people,

*Non desunt  
aliqui Ca-  
tholicorum  
qui negant  
nullū fuisse  
Traditionē  
non scriptā  
apud Iudaos  
Bell. de ver-  
bo Dei non  
scrip. l. 4. c. 8*

the liues of men were short-  
ned; and therefore hee gaue  
them their lawes in writing,  
which writing was so true  
and perfect, that some Roma-  
nists confesse, the Iewes had no-  
thing pertaining to the know-  
ledge and seruice of God, that  
was not written. And as in  
“ the creation of the world,  
“ before the Sun was made,  
“ the light was sustained  
“ and spread abroad by the  
“ incomprehensible power  
“ of God; yet after the Sun  
“ was created, God conuei-  
“ ed the whole light of the  
“ world into the body of  
“ the Sun: so that though  
“ the Moone and Starres  
“ should giue light, yet they  
“ should shine with no other  
“ light, but what they re-  
“ ceined



“ceiued from the Sunne;  
“Euen so in the constituti-  
“of the Church, howsoe-  
“uer God at first preferued  
“and continued the know-  
“ledge of his truth, by im-  
“mediate reuelation from  
“himselfe to some chosen  
“men, by whose ministerie  
“hee would haue the same  
“communicated to the rest,  
“yet when hee gaue his  
“word in writing, he con-  
“ueyed into the bodie of  
“the Scriptures, the whole  
“light of his Church, so  
“that albeit there should be  
“Pastors & Teachers ther-  
“in, to shine as starres, to  
“giue light to others, yet  
“they should giue no other  
“light, but what by the  
“beames of the written  
M 4 “law

Exod. 32. 16

*Cum illi  
scripserunt,  
quia ille o-  
bsequis et  
dixit, ne-  
quaquā di-  
cendum est,*

“ Law was cast vpon them.  
And that wee might haue  
good warrantie for the writ-  
ten Word, God himselfe  
shewed the first way by his  
owne example, who with  
his owne finger wrote the  
*Decalogue* in tables of stone;  
and (saith *Moses*) *The Tables*  
*was the worke of God, and the*  
*writing was the writing of God*  
*upon the Tables.* And as God  
was the first Author of wri-  
ting in the old Law: so our  
Saviour Christ, God and  
Man, taught the same lesson  
by his owne example and  
direction in the New: For  
when the Disciples wrote (saith  
*Austen*) what Christ shewed  
and said vnto them, it is not to  
be said that he did not write, be-  
cause the members wrought that  
which

*which they learned by the inditing of the Head. For whatsoever he would haue vs to reade of the things which he did and said, he gaue in charge to them, as his hands to write the same. And thus one and the same Spirit, that prescribed the old Law to Moses, gaue also expresse charge to the Evangelist Saint Iohn: Scribe, write these things. And lastly, the reason of this writing, Saint Luke renders to Theophilus, That thou mightst know the certaintie of those things wherein thou hast beene instructed. Now as things written are of longer continuance, and better assurance, whereby we haue the certaintie of our faith and doctrine: so likewise by that*

*quod ipse nō scripserit, &c. Aug. de consens. Euangel. lib. i. c. 35.*

*Reuel. i. ii. 19.*

*Luke i. 4.*



Phil. 3. 1.

certainty we enjoy the more  
safetie: and for that cause  
the Apostle Saint Paul tells  
the *Philippians*, that which  
hec deliuered by word of  
mouth being present: To  
write the same things (saith  
he) to me it is not grieuous, but  
for you it is safe. And this  
may be a good comfort for  
all beleeuing Protestants,  
that wee haue these two be-  
nefits of the written Word,  
(by the doctrine of two A-  
postles) *Certaintie* and *Safetie*.

This doctrine was right-  
ly obserued, and earnestly  
pursued by the true beleeuers  
in the Primitiue Church, in  
so much, as it is obserued  
by *Eusebius*, that the faithfull  
who had heard the preaching of  
Saint Peter, not thinking that

*Scriptura  
Regula cre-  
dendi cer-  
tissima tu-  
tissimaq;  
est.* Bell. de  
verbo Dei.  
lib. 1. cap. 2.  
Euseb. li. 2.  
cap. 14.

suf-

*sufficient, nor contented with the doctrine of that diuine preaching vnwritten, most earnestly intreated Marke, that hee would leaue them in writing, the Commentaries (or records) of the doctrine which they had deliuered vnto them by word; and ceased not till they had perswaded him thereto. Now it is reported (saith hee) when the Apostle vnderstood this to haue beene done by the reuelation of the holy Ghost, he ioyed much in the desire of those men, & by his authority warranted this Gospel in writing to the reading of the Church. Here was a memorable example, both for the Certaintie, and Safetie of the Christian Faith; the faithfull heare the Word of God, yet fearing the vncertaintie*

taintie of that which might  
bee deliuered vpon report,  
from hand to hand, they in-  
treat *Marke* the Scholler and  
follower of *Peter*, that hee  
would commit the same to  
writing: this was perfor-  
med accordingly, and Saint  
*Peter* ioyed in the perfor-  
mance of it; and withall te-  
stified by his approbation,  
that their good motion  
proceeded from the Holy  
Ghost.

In like manner you shall  
obserue, as the Apostle *St.*  
*Paul* wrote those things  
which he deliuerd by word  
of mouth to the *Phitippians*:  
so likewise hee deliuers the  
same things to the *Corinthi-*  
*ans*, which hee receiued accor-  
ding to the Scriptures. And  
from



from hence wil arise a third benefit, (which is the grand point in question) *The Scriptures are alone sufficient without the helpe of Traditions:* for that which Saint Paul hath testified of the Church at Corinth and Philippi, the same Nicephorus expresth more particularly in these words: *What Saint Paul being present, taught by word of mouth amongst the Corinthians, Ephesians, Galathians, Colossians, Philippians, Thessalonians, Iewes, Romans, and many other persons, whereunto the holy Ghost sent him, and whom hee begate in the faith of Christ, the same things in his absence hee compendiously reuoketh into their memory by his Epistles written unto them.* If therefore S.  
Paul

Niccp<sup>h</sup>. Ec-  
cles. Hist.  
lib. 2. ca. 34.

Paul set downe in his Epistles all that doctrine which hee deliuered by word of mouth to those feuerall Churches, & withall taught that doctrine *which he receiued according to the Scriptures*, it will follow of necessitie, that all things necessary to saluation, are contained in the Scriptures: for hee witnessed of himselfe: *I haue not shunned to declare (all) the Councell of God.*

Acts 20.27.

Let vs appeale to him, touching the sufficiencie of the Scriptures: First, hee exhorts *Timothy*, to continue in those things which hee had learned, and had been assured of: neither doth he tell him, hee was assured of Traditions, but plainly expresseth  
in

2. Tim. 3.14

in that place his meaning  
of the *Holy Scriptures* ;  
and that it might appeare  
the *Scriptures* were not  
denyed by the Apostles to  
children and ignorant per-  
sons, (as it is now vsed in  
the Church of Rome) hee  
testifieth in his behalfe, *that*  
*from a child hee had knowne*  
*the holy Scriptures* : and that  
It might yet further appeare  
the *Scriptures* were suffici-  
ent for his sauing know-  
ledge, without the helpe of  
Traditions, he protesteth to  
him, *that they were able to*  
*make him wise vnto saluation.*  
And lastly, lest it might bee  
thought a particular instru-  
ction to *Timothie* alone, and  
not to the rest of the faith-  
full, he proclaimes the writ-  
ten

Verse 15.

Ibidem.



Veis. 16. 17.

ten Word as a generall rule, and conclusion for all be-  
 lecuers: *All Scripture is gi-  
 uen by inspiration of God, and  
 is profitable for doctrine, for re-  
 prooffe, for correction, for in-  
 struction in righteousnesse, that  
 the man of God may be perfect,  
 thoroughly furnished to all good  
 workes.* So that, if you re-  
 gard the authoritie of the  
 written word, it came from  
 God by inspiration; if the  
 vse of it, it teacheth, corre-  
 cteth, improueth; if the end  
 and perfection of it, that  
 the man of God might bee  
 thoroughly furnished to eue-  
 ry good work. Now what-  
 soeuer is so profitable vnto  
 all these ends, to make a  
 man wise vnto saluation;  
 must needs bee sufficient of  
 it

it selfe, and the rather, because there is nothing can bee wished for, either to soundnesse and sinceritie of Faith, or to integritie and godlinesse of life, that is, to mans perfection, & the way of saluation, which, *the Scripture giuen by inspiration of God* doeth not teach the faithfull seruants of Christ: nay more, if that which is written, bee not sufficient by the beliefe whereof we may attaine to eternall life; without doubt, Saint *Iohn*, the beloued Disciple of Christ would neuer haue told vs: *These things are written, that wee may beleue, and beleeuing we may haue eternall life.*

*Iohn 20. 31.*

I proceed to the examination of the ancient Fathers, that

οὐταρ χεῖς  
 μὲν γὰρ εἰσιν  
 αἱ ἀγίαι καὶ  
 θεοπνεύ-  
 σα γράφαι  
 πρὸς τὴν  
 ἀληθεύ-  
 ἀπαγγελί-  
 αν. Athan.  
 orat cont.  
 Gen. in init.  
 Sufficiebat  
 quidē cre-  
 dentib⁹ Dei  
 sermo, qui  
 in aures no-  
 stras Evan-  
 gelista testi-  
 monio-trāf-  
 fusus est?  
 quidenim  
 in eodem  
 Sacramēto  
 salutis hu-  
 mana non  
 continetur?  
 aut quid sit  
 qd reliquū  
 est, aut ob-  
 scurum?  
 Plena sunt

that out of the mouth of two or three witnesses, that written Word may be established.

*Athanasius* ] the holy Fa-  
 ther tells vs: *The holy Scrip-  
 tures given by inspiration of  
 God, are of themselves suffici-  
 ent to the discovery of the truth.*  
 And as concerning the ful-  
 nesse of all truth, which is  
 reuealed in the Scriptures.  
 Saint *Hillary* assures vs, that  
 in his dayes *The word of God*  
*did suffice the beleeuers; yea,*  
*(saith he) what is there concer-  
 ning mans saluation, that is not  
 conteined in the Word of the E-  
 uangelist? What doth it want?*  
*What is there obscure in it?*  
*All things there are full and*  
*perfect.* And *Tertullian* him-  
 selfe professeth, that hee ho-  
 noureth



noureth the fulnes of the Scriptures, and denounceth a woe to Hermogenes the heretike, if hee take ought from those things which are written, or addeth to them. And Saint Cyrill more expressely, *All things* (saith he) *which Christ did, are not written, but those things are written, which the Writers thought sufficient, as well touching conversation, as Doctrine, that shining with right faith, and vertuous workes, wee may attaine to the Kingdome of Heauen.* And Saint Austen giues his consent with the rest of the holy and ancient Fathers: that *In those things which are layd downe plainly in the Scriptures, all those things are found which appertaine to Faith, and*  
di-

*omnia ut à  
pleno et  
perfecto  
facta. Hil.  
de Trin. l. 2  
Tert. contr.  
Hermo. c. 22*

*Non omnia  
qua Domi-  
nus fecit  
conscripta  
sunt sed qua  
scribentes  
sufficere pu-  
tarunt tam  
ad mores  
quam ad  
dogmata, ut  
recta fide et  
operibus et  
virtute ru-  
tilantes  
ad regnum  
celorum per-  
veniamus.  
Cyr. in Ioh.  
li. 12 c. 68.  
In iis qua  
aperiè in  
Scripturâ  
posita sunt,*

*inueniun-  
tur illa om-  
nia qua cō-  
ueniunt  
fidem mo-  
resq; viuem-  
di. Aug. de  
doct. Christ.  
lib. 2. cap. 9.*

*direction of life. And thus  
by the testimonies of the  
blessed Apostles, and the  
consent of holy Fathers, we  
haue certaintie, we haue safe-  
tie, wee haue assurance, wee  
haue all sufficiencie in the  
Scriptures.*

Surely the ancient Fa-  
thers did little dreame, that  
the precious stones and tim-  
ber, on which the Church  
of Rome was first built,  
should bee repayred in her  
decaying age, with strawe  
and stubble of vnwritten  
doctrines, and vnknowne  
Traditions. Saint Cyprian,  
that blessed Martyr, was so  
farre from allowing Eccle-  
siasticall Traditions for a  
poynt of Faith, that hee  
makes this *Quære: Whence*

is this Tradition? is it deriued from the Lords authoritie, or from the precepts of the Apostles? for God willeth vs to doe those things which are written. But this *quære* is so distasted by Bellarmine, that to this short demand, hee returnes this sharpe answer: Cyprian spake this when hee thought to defend his owne error, and therefore it is no maruell, if hee erred in so reasoning: yet wee may see what time and errors haue brought to passe, those authorities of Scripture which the heretiques pretended for their vnwritten Traditions in the ancient Church, are the very same which the Romanists at this day assume in behalfe of their Traditions.

Ire-

*Vnde ista  
Traditio?  
vtrumne de  
Dominica,  
&c. caenim  
facienda es-  
se qua scrip-  
ta sunt De-  
us testatur.  
Cyp. Epist.  
74. ad Pöp.*

*Respondet  
Cyprianum  
hac scrip-  
sisse cū erro-  
rem suum  
tuens vellet  
& idē si  
more erran-  
tium tunc  
ratiocina-  
retur &c.  
Bell. de ver.  
Dei li 4.  
ca. 11.*



Iren. l. 3. c. 2.

1. Cor. 2.

Bell. de ver.  
Dei. l. 4. c. 8.Tertul. de  
præcip. ad.  
vers. hæres.  
cap. 25.

*Irenæus* tels vs, that in his time the heretiques complained, that they who were ignorant of Traditions, could not find the truth in the Scriptures, for the truth was not delivered by writing, but by word of mouth. And for prooffe of their assertion, they cite the words of Saint Paul. We speake wisdom amongst them that be perfect. *Bellarmino* alledgeth in this very Text, to proue, that many mysteries require silence, that it is unmeet they should be explained by the Scriptures, and therefore are onely learned by Traditions. *Tertullian* tells vs, that the heretiques confessed indeed, that the Apostles were ignorant of nothing, — but they say the Apostles re-  
ueale &

realead not all things vnto all men. And for prooffe, they cite the Word written: O Timothy, keepe that which is committed to thy trust. In like manner Saint Austen tels vs, that All foolish heretiques doe seeke to colour their deuices by the pretext of this Gospell; I haue yet many things to say vnto you, but ye cannot beare them now. But (saith hee) seeing Christ himselfe hath been silent of those things, who of vs can say they are these and these? or if hee dare say it, how doth hee prooue it? These and the like places are cited by Bellarmine, and the Romanists, for the honour and authoritie of their vnwritten Traditions: nay more, they are vrged with such eagernesse in de-

Aug. in  
Ioh. Tract.  
97. & 96.

Bell. de ver-  
bo Dei. li.  
4. cap. 5.

Fauour. An-  
tiq. pag. 275

defence of their doctrine, that some of them publike-ly professed. *Si Paulus ille Tharsensis, &c.* If that same Paul of Tharsus, the chiefe instrument of diuine Philosophie, should condemne any Traditions of the Catholike (Roman) Church, I would confidently proscribe him, abandon him, pronounce *Anathema*, with direfull execrations against this Saul.

Waltram Bishop of Naumburg, a principall member of the Romane Church, and conuersant amongst the Monks of former ages, giues the reason which occasioned the Romanists of these later times to stand vpon iustification of their Traditions. About the time the  
Deuill



Deuill was let loose, (that is to say, a thousand yeeres after Christ) certaine Monkes (saith he) for the vpholding of Pope Hildebrands faction, desired other doctrines, and brought in masteries of humane Institution: and to preuent the knowledge of the truth, they permitted not yong men in their Monasteries, to studie the sauing knowledge (of the Scriptures,) to the end, that their rude wit might bee nourished with the huskes of deuils, which are the customs of humane Traditions, that being accustomed to such filth, they might not taste how sweet the Lord was. This learned Author giues vs to vnderstand, that the vnwritten doctrines in the Roman Church, were but

N

filth

*Alienas doctrinas appetunt & magisteria humana institutionis inducunt.*

*Lib. de vnit. Eccles. p.*

*233.*

*Vt inde ingenium nutriatur si-  
liquis dam-  
norum qua  
sunt con-  
suetudines  
humanarū  
Traditionū  
Ibid. p. 228.*

filth and huskes of Devils,  
 which without doubt the  
 heretiques of former ages  
 had scattered and left be-  
 hind them. And thus the  
 Priests and Fryars haue re-  
 ceived the doctrine of Tra-  
 ditions from the Monks, the  
 Monks from the heretikes,  
 and both ioyntly sympa-  
 thize with the heretike *En-  
 tyches* in the generall Coun-  
 cell of *Chalcedon*, and make  
 one and the same generall  
 acclamation. Thus I haue re-  
 ceined of my forefathers, thus I  
 haue beleened, in this faith I  
 was baptized and signed, in the  
 same haue I liued till this day,  
 and in the same I wish to die.

I speake not this to de-  
 cline the authoritie of Apo-  
 stolique Traditions: for I

know

Concill  
 Chalcedon

know well, the same Apostle, who tels, *the Scriptures are able to make vs wise unto saluation*, giues also this warning to the Church of *Thessalonica*: *stand fast, and hold the Traditions which yee have been taught, whether by word or our Epistle*. Here the Apostle calls his owne written Epistle a Tradition; and for ought can appeare, that which hee taught by word of mouth, was but the word written; (for a man may teach one and the same doctrine diuers waies) but what Protestant, I pray, did euer refuse to hold the traditions which Saint *Paul* and the rest of the Apostles taught by word of mouth? Wee generally confesse, that they

2. Theff. 2.  
15.



were of equall authoritie with the Word written; but who can tell vs what Traditions those were, if they were not written? We may grant without preiudice to our cause, that Saint Paul deliuered more to the *Thessalonians* by word of mouth then was contained in that Epistle (although the words alleadged, inforce no such thing,) for wee take not vpon vs to maintaine that the first Epistle to the *Thessalonians* containeth all the doctrine to saluation; but doth it therefore follow, that he deliuered more vnto them then was contained in the whole Scriptures?

When Paul came to *Thessalonica*, three Sabbath dayes  
(saith

(saith the Text) *hee reasoned with them out of the Scriptures: He taught them, that it behooved Christ to suffer, and rise againe from the dead, and that Iesus was Christ: and after that, hee witnesseth both to small and great, saying none other things then those which the Prophets and Moses did say should come. Therefore whatsoever hee deliuered to the Thessalonians, although it be not found in his written Epistle, yet it must needs be contained in the holy Scriptures. Again, if the Thessalonians had insisted onely vpon vnwritten Traditions, yet the Apostle would by no meanes approoue of it: for hee professeth that the Iewes of Berea, were more*

Acts 17.2.

Acts 16.22.

Acts 17. 11.

noble, then those of *Thessalonica*, and there he giues the reason for it: *In that they received the Word with all readinesse of mind, and searched the Scriptures daily, whether those things were so.* And hence we haue an example of the vndoubted Traditions of the Apostles themselves, which were examined by the touchstone of the Scriptures: but no man can shew me that euer the Scriptures were examined by vnwritten Traditions.

We say therefore that all vnwritten Traditions which concerne the saluation of the beleeuers, are either immediately, or at least by sound inference, deriued from the Scriptures, and those



those also haue a manifest and perpetuall testimony of the Primitiue Church, and the vniforme consent of succeeding Christians in all ages. And whereas our aduersaries charge vs, that we likewise holde doctrinall Traditions, which haue no foundation in the Scriptures, as namely the *Canon of the Scriptures*, the *keeping of the Sabbath*, the *baptizing of Infants*, and the *perpetuall Virginitie of the blessed Virgin*; it is sufficiently apparant, that these things are also deriued from the Scriptures: for as wee deny not, that the *Canon* of the Scripture may bee tearmed a Tradition in a large sense; yet wee say, euen that Tradition is deri-

Acts 20. 7.  
1. Cor. 16. 2.  
Reue. 1. 10.

Iohn. 3. 5.  
Math. 19. 14

ued also from the testimony of the Apostle Saint *Paul*, yea and of Christ himselfe, who witnesseth, that whatsoever he spake, was written in the *Law*, in the *Prophets*, & the *Psalmes*, vnder which none of the Apocryphall Books are contained. Touching the *Sabbath* day, we hold the obseruation of it to bee perpetuall, and vchangeable, because we find it noted in the Scriptures. Touching baptism of Infants, *Bellarmino* himselfe prooues it; first from the proportion betweene Baptisme and Circumcision: secondly, from two places of Scripture. Lastly, concerning the perpetuall Virginitie of *Marie*, although for the honour

our and sanctitie of that  
blessed Virgin wee beleue  
it, yet this doctrine is not  
*de necessitate*, but *de pietate fi-*  
*dei*; it is more for pious cre-  
dulitie, then for necessitie;  
and yet if we require Scrip-  
ture for it, the Fathers proue  
it out of the 44 of *Ezech. 2.*  
as *Hierome* sheweth in his  
Commentaries vpon that  
place.

*Index Bibli-*  
*cus in Regi-*  
*is Bsbliis*  
*vocabulo*  
*(Maria)*  
*multis scri-*  
*ptura locis*  
*significari*  
*perpetuam*  
*virginita-*  
*tem Maria*  
*ostendit.*

Now if any man list to  
be contentious, and demand  
of vs, where it is written  
that the Sonne of God is of  
the same substance with the  
Father? Where is it writ-  
ten, that Christ is God and  
man, subsisting in one per-  
son? Where is it written,  
that the holy Ghost pro-  
ceedeth from the Sonne as



Athan. Ep.  
quod decre-  
ta Synodi  
Nicenæ cō-  
gruis verbis  
sunt expo-  
sita.

well as from the Father? or where is the word Trinitie to bee found written in the whole body of the Scripture? If any man shall deny the truth of these things, because they are not plainly in the same words delivered in the Scriptures, what can his question argue lesse then a plaine cauilling, and shifting of a knowne truth; for as *Athanasius* in the like case answered the *Arrians*, touching the word *ὁμοούσιος*, (*of the substance with the Father.*) Albeit the word bee not found in the Scriptures, yet it hath the same meaning that the Scriptures intend, and import the same with them whose eares are intirely affected towards Religion. And in like man-  
ner

ner Saint *Austen* made the like answer: *Albeit the word perhaps be not found there, yet the thing it selfe is found; and what more frivolous quarrell is it, then to contend about the word, when there is a certaintie of the thing?* I will not require of our aduersaries to shew mee in the Scriptures, the word of *Transubstantiation*, of *Masse*, of *Supremacie*, and the like, because they receiue them as Traditions which are not conteined in the Scriptures: but on the other side, if any Romanist will deny, that the Articles of the Apostles Creed are not contained in the Scriptures, and yet will shew me in expresse words, *I beleene in God the Father Almighty, maker*

*Quia etsi  
fortasse no-  
men ipsum  
non inueni-  
ret, res ta-  
mē ipsa in-  
veniretur;  
quid est e-  
nim conten-  
tiosum, quā  
vbi de re cō-  
stat certare  
de nomine.  
Aug. Epist.  
174.*

maker of heauen and earth: or that, the holy Catholike Church and Communion of Saints, are the expresse wordes contained in the Scriptures, I will subscribe to the Articles of the newe Romane Creed, and allow all Papall Traditions for Apostolical. For we doe not say that nothing is to bee beleued *de fide*, but what is written in the Scriptures in expresse termes, but wee professe it must be directly, or by necessary consequence deduced from the Scriptures. It was the answer of *Epiphanius* to the disciples of *Arius* in the Primitiue Church. Wee all of vs doe confesse the Father to be unbegotten, & increate; and it is surely an admirable

Epiphanius.  
hæres. 69.  
nu. 71.



nable saying, but shew mee if you can, where this saying is written: for neither doeth the Law of Moses, nor the Prophets, nor yet the Apostles make any mention thereof. If then we do piously acknowledge this saying, though it were not written anywhere; who can find fault with vs, though the word Coessentiall, or Consubstantiall be not written. As therefore we confesse the words, Unbegotten, Increate, Consubstantiall, the word Trinitie, and the like, are not found in Scriptures: so I thinke no Romanists will or can deny, but that all those words are implied in the Scripture, or by necessary inference deduced from them.

To conclude therefore  
this

Idem, hæ-  
ref. 73.

this second poynt, and first Article of the Romane Creed, since Papall Traditions haue no foundation in the Scripture, nor are contained in any Apostolike author (by our aduersaries confession) since they want a continued succession from the Apostles time, with vniuersalitie of Churches, & consent of Fathers, since they are not resolved of a certaine and definite number of doctrinall Traditions, (which ought to be resolved in poynts of Faith.) Lastly, since the Scriptures by the testimonies of both sides, is *the safest and surest rule for all beleeuers*: and since many Papall Traditions are different, if not contrary to the

the Scriptures. To follow vnknowne, and vnwritten doctrines, for knowne and written verities, is *Via dubia*, a doubtfull and vncertaine way; it is *Via deuia*, a wandering and By-way.

I proceed in the next place to the examination of the ancient Fathers, whereby it shall appeare, the Romish faith and doctrine, as it wants Antiquitie and Vniuersalitie of Churches, so likewise it is vtterly destitute of the consent of ancient Fathers.

SECT





## SECT. X.

Our Aduersaries make great boast of the testimonies of the ancient Fathers in generall, yet when they come to sisting particular poynts, either by secret evasion they decline them, or openly reiect them.

Cant. 1. 7.  
and 6. 1.

Camp. Rat.  
5.

**T**ell mee then, O thou whom my soule loueth, where thou feedest, whither is thy beloved turned aside, that wee may seeke him with thee? Shall wee seeke him in the Fathers? Oh (saith Campian) If wee once name the Fathers, the field is fought, the wager is won on our side, for they are all ours. Yea, (saith

(saith Bristow) In most matters of Controuersie they are so plain on our side, that it cannot with any colour bee denied, or called in question. Yea Duræus the Iesuit claimes a peculiar interest in the behalfe of the Roman Church: Wee onely are the true sonnes of the Fathers, wee doe not cite them by the halues, sometimes allowing one part of their doctrine, sometimes reiecting another, but we embrace them all. And for confirmation of this assertion, the Romanists in their Apologie, or Petition of Lay Catholikes, make this generall acclamation: For one place of a Father, sometimes ill cited, sometimes falsified; sometimes mutilated, and sometimes wholly corrupted, (by Pro-

Brist. Mot.  
14.

*Nos Patrū  
veri filii su-  
mus. Dur.  
countr. Whi-  
tak. p. 125.  
& 140.*

Apolog. or  
Pet. of Lay  
Cath. 1604  
cap. 4.

Protestants) we can produce a thousand, not by patches and mammockes, as they doe, but whole pages, whole chapters, whole bookes, and the uniforme consent of all the ancient Fathers, and Catholique Church.

*Thra-  
silus.*

Thus the wicked Iewes claimed *Abraham* for their Father; and thus the frantike *Grecian* claimed all the ships in Athens to bee his, when the poore man had least interest in them. If *Campian* and his fellow Iesuites had been liuing in the dayes of the ancient Fathers, surely they had been branded with the markes of heretikes for their false alarms: for *Carosus* the Euty-chian heretike, although his claime reach not to all the  
Fa-



Fathers, yet (saith he) according to the Exposition of three hundred and eightene Fathers, so I beleene, and in this faith was I baptized; what should ye say more to mee, I cannot tell. And Dioscorus the heretike, much like the Iesuit, makes an open outcry in the Council of Chalcedon: I haue the testimonies of the holy Fathers, Athanasius, Gregorie, Cyril, I varie not from them in any poynt, I am throwne forth and banished with the Fathers, I defend the Fathers doctrine, I haue their iudgement vittered, not by chance, or vnadvisedly, but remaining expressed in their books. Thus Paynims & heretikes, Iewes and Iesuits claime Antiquitie and Vniuersalitie in Traditions and Fa-

*Ego secundum expositionem trecentū octo-decem Patrum, sic credo &c.*  
Concil.  
Chalc. Act.  
4 p. 877.

*Ego cum Patribus eiiscior, ego defendo Patrum dogmata, ego horum habeo testimonia non simpliciter aut transitorie, sed in ipsorum libris expressum.*  
Concil.  
Chalc.  
Act. 1.

Pelag. lib. 3.  
de lib. Ar-  
bitrio. q.

Fathers: yea, the heretikes did glory and vaunt of the Fathers in the two famous Councils of *Nice* and *Chalcedon*, in the very presence of the Fathers themselves; yea *Pelagius* the heretike, when he disagreed from the doctrine of the Fathers, (like a true Romanist, thought to aduance his owne heresie, by magnifying the Faith of *Ambrose* an ancient Father: *Blessed S<sup>r</sup>. Ambrose* (saith he) *that Bishop, in whose bookes the Roman faith especially appeareth, who like a beautifull flower shined amongst the Latine Writers, whose faith and most pure vnderstanding of the scriptures, the enemy himselfe dares not reprehend.* This is the very practise of the *Romane church*

church in these daies. They glory in the name of the Fathers, as if they were the true children, & only heires of their doctrine, when as in truth their chiefeſt points of faith were ſcarſe known, much leſſe beleevued *de fide*, in their dayes. Neither do I conceive that the Romanists doe thus vaunt of the Fathers, becauſe they are fauorable to their cauſe, but becauſe they knowe the common people can learne nothing of the Fathers, but what they heare and vnderſtand from the report of their owne Priests.

Looke vpon the praſtiſe of the greateſt champions in the Roman church: doth not *Andradius*, Card, *Bellar-*  
*mine*,



*Nam dicta  
Sanctorum  
Patrum nō  
sunt tanta  
authorita-  
tis, quin li-  
ceat contra-  
rium tene-  
re in iis qua  
per Scriptu-  
ras non de-  
terminatur  
Lyra. in  
Math. 1.*

*Canus loc.  
Theol lib. 7  
c 3 n. 7.*

*mine, and Card. Galetan (con-  
trary to the Article of the  
Roman Creed) decline the  
Exposition of the ancient  
Fathers? Doth not Cardi-  
nall Baronius professe that  
the Church of Rome doth  
not alwayes follow the con-  
sent of Fathers? Doth not  
their owne Lyra witnes, that  
the sayings of the holy Fathers  
are not of so great authoritie,  
but that it is lawfull to hold the  
contrary to them, in those things  
which are not determined by  
the Scriptures? Doeth not  
their Bishop Canus acknow-  
ledge, that the ancient Fa-  
thers sometimes erre, and a-  
gainst the ordinary course of  
Nature bring forth a monster?  
Nay more, doe not their  
own Divines at Doway make  
this*

this publike declaration: We  
 heare with many errors in the  
 old Catholike Writers, wee ex-  
 tenuate them, wee excuse them,  
 and by inuventing some deuised  
 shift, we oftentimes deny them,  
 and faine some commodious  
 sense for them, when they are ob-  
 iected in disputations, or con-  
 flicts with our aduersaries? If  
 therefore the best learned  
 Romanists, sometimes ex-  
 cuse them, sometimes decline  
 them, sometimes condemne  
 them, shall we think the Fa-  
 thers are all theirs? I ap-  
 peale to their owne confes-  
 sions. First, touching the  
 words of Christ. *Thou art  
 Peter, and upon this Rocke I  
 will build my Church.* Mal-  
 donat the Iesuite makes this  
 confession. *The meaning of  
 these*

*Cum igitur  
 in Catholi-  
 cis veterib<sup>9</sup>  
 aliis pluri-  
 mos feram<sup>9</sup>  
 errores, &  
 extenuem<sup>9</sup>,  
 excusamus,  
 excogitato  
 commento  
 persape ne-  
 gemus, &  
 commodum iis  
 sensum af-  
 fingamus,  
 cū opponun-  
 tur in di-  
 sputationib<sup>9</sup>  
 aut in con-  
 fessionibus  
 cum aduer-  
 sariis. Ind.  
 Expur. Bel-  
 gi: p 5. E-  
 dit. Antw.  
 An 1. 1571.*

Mald. in  
Math. 16.  
19 p. 352.

Idem. Ibid.

*Communis  
sententia  
Theologorū  
admittit  
simpliciter  
meritū de  
cōdigno, quæ  
sententia ve-  
riſſima eſt.  
Bell. de lu-  
ſit. l. 5. c. 16*

theſe words (viz.) That the  
Rocke is Chriſt ) ſeemes not  
to mee to bee the true meaning,  
which all the Fathers thinke to  
be ſo, whom euer I remember to  
haue read, Hillary excepted.  
In like maner touching the  
words; Whatſoeuer thou looſeſt  
on earth, ſhall be looſed in Hea-  
uen, &c. he makes this pub-  
like profeſſion; I will not in-  
terpret, that this which is heere  
ſpoken to Peter, is ſpoken alſo in  
the ſame ſenſe to the other Apo-  
ſtles, although I ſee all Interpre-  
ters to be of that mind, Origen  
only excepted. Will you  
haue inſtances without ex-  
ception? It is the common  
ſentence of all Diuines (ſayeth  
Bellarmine) ſimply to admit  
merit of condignitie, which ſen-  
tence is moſt true. Yet their  
owne



owne Fryar Walden protested confidently, that he was the sounder Diuine, and more faithfull Catholike, who doth simply denie such merit, — as all the former Saints, that is, all the ancient Fathers) and the vniuersall Church (vntil the late Schoolmen) haue written. Again, it is the generall vote of the later Romanists, that the words (*This is my body*) are the very formall and efficient cause of Transubstantiation: yet their owne Archb. of Casarea witnesseth, that all the orthodox Fathers both Greek and Latin, teach that Consecration is made by Christs prayer and benediction, and not by those words, *This is my body*. Lastly, it is the generall Tenet of the

O                      Ro-

*Sicut omnes  
sancti prio-  
res vsq; ad  
recentes Ca-  
tholicos &  
communis  
scripsit Ec-  
clesia. Wal.  
Tom. 3 de  
Sacram. tit.  
1. cap. 7.*

Christoph.  
li. 1. pa. 115.

*Inter Ca-*  
*tholicos non*  
*(unt nume-*  
*randi. Bell.*  
*de Amiffa*  
*gra. l. 4. c. 15*

*Sancti om-*  
*nes vno ore*  
*affueuerunt*  
*beatam vir-*  
*ginē in pec-*  
*cato origi-*  
*nali concep-*  
*tam fuisse.*  
*Canus loc.*  
*Theol lib. 7*  
*c. 1 n. 1. n. 3.*

Roman Church at this day,  
that the blessed Virgin was  
conceiued without original  
finne: in so much as Bellar-  
mine professeth, they are not  
to be numbred amongst Catho-  
likes that thinke the contrary:  
and yet their owne Bishop  
Canus witnesseth with vs,  
that *Sancti omnes*, All the holy  
Fathers, (vno ore) with one  
consent affirme, the blessed vir-  
gin to haue been conceiued in  
original sinne. The Fathers  
then, by their good leaue,  
are not all theirs; & in some  
capital points, by their owne  
confessions they are none of  
theirs; nay, they are reputed  
no good Catholiques by  
their own Tenets that teach  
not contrary to the Uni-  
forme consent of Fathers

proceed to the examination of more witnesses in the fundamentall points of their Roman faith. Touching the Communion in one kind, it is the confession of *Æneas Sylavius*. The Fathers in the Primitive Church did not forbid the people to drinke of the Cup, but wee drive them from it.

Touching the doctrine of Transubstantiation, it is the confession of *Card. Cusanus*. Certaine of the ancient Fathers are found of this mind, that the bread in the Sacrament is not transubstantiated, nor changed in nature.

Touching Priuate Masse, it is the confession of *Cardinall Bellarmine*. There is no expresse testimony amongst the

*Patres & Primitiva Ecclesia populum à Communionis calicis non prohibebant nos arcem.*  
*Æne. Syl. Epist. 130.*

*Cusan. exercit. lib. 6.*

*Bell. de Missa. lib. 2. c. 9.*



Cassand.  
Liturg.  
cap. 28.

E Bibli-  
otheca Papi-  
ris Massoni  
in eius li-  
bellis de pi-  
cturis et i-  
maginibus.

the ancient Fathers, but it may be gathered by coniectures.

10 Touching Prayer & Sacrifice in an unknown tongue, it is the confession of Cassander: The Canonick Priests, and especially the words of Consecration, the ancient Fathers did so read it, that all the people might understand, and say Amen.

10 Touching Adoration of Images, it is the confession of Massonus, a learned Papist: There is no example in Scriptures or Fathers, for Adoration of Images: they ought to bee taken for ornament to please the sight, not to instruct the people.

Touching Indulgences, and Pardons, it is the confession of Cardinall Caietan:

There

There is no authoritie of Scriptures or Fathers; Greeke or Latine that bring them to our knowledge.

Touching Purgatory, it is the confession of Fisher Bishop of Rochester: Of Purgatory there is very little or no mention amongst the ancient Fathers.

Touching the number of seven Sacraments, it is Beza's confession: The Protestants ought not to require of us to shew the number of seven Sacraments in Scriptures or Fathers.

Lastly, touching the Exposition of the Scriptures, Cardinall Baronius makes this ingenious acknowledgment: Although the holy Fathers for their great learning

Calet. opusc. 15. c. 1.

Roff Art. 18. contra Lutherum.

Bell. de affect. Sacrament. lib. 2. cap. 14.

Baron. Annal. ad An. 34. num. mat. 213.

bee rightly termed the Doctors  
of the Church: yet the Catho-  
like Romane Church doeth not  
follow them alwayes, and in all  
things, in expounding of the  
Scriptures.

These men therefore,  
which so much magnified  
the Antiquitie of their  
Church, and doctrine of the  
ancient Fathers, upon exa-  
mination and trial of their  
cause, plainly intimated un-  
to vs, that the most substanti-  
all poynts, and chiefest articles  
of the Roman Faith, were  
altogether vnkowne, or at  
least wile did want, the uni-  
forme consent of Fathers.  
And that you may yet fur-  
ther know, notwithstanding  
they seemingly magnified the  
Fathers among the common



people ; yet there is scarce any ancient Father of note, but either they cite him by the halues , or condemne him as erronious , or reiect him for a counterfet at their pleasure. Nay more, there is scarce any poynt of the Roman Faith, which is not ratified and confirmed by our aduersaries from the authorities of some pretended ancient Father, the which authorities vpon other occasions are decreed by their owne fellow Romanist for vpstart and counterfet opinions : as for instance.

*Linus* the pretended successor of *S<sup>t</sup>. Peter*, is cited by *Coccius* for prooffe of *Purgatory* : Vpon an other occasion his fellow *Bellarmino*

*Cocc. tom. 1*  
*l. 5. de sanct.*  
*art. 9.*

Bell. de Pöt.  
lib. 2. c. 9.

Pig. Hier.  
lib. 6. c. 6.

Cusan. Cō-  
cord. Cath.  
li. 2. c. 34.

Bell. li. 2. de  
Euch. c. 31.

Salm. lib. 1.  
de Miss. c. 6.

Rhem. in  
Rom. 3. 20.

makes answer: *The history of Linus is truly counterfet, and therefore of no authority at all.*

*Anacletus Epistles* are cited by *Biggins* and *Stapleton* for prooffe of the *Supremacie*: their fellow Cardinal *Cusanus* pronounceth them to be a matter of *forgerie*.

*Primasius* vpon the *Hebrewes*, is cited by *Bellarmin* for the *Carnall presence*, and the *Sacrifice of the Masse*: his fellow *Salmeron* makes answer: *Primasius neuer wrote them, but Haymo a late Bishop in Germany.*

*St. Hierom* vpon the *Epistles* is cited by the *Rhemists* for *Iustificatiō by workes*: Their associate *Bellarmin* elsewhere declareth: That

this

this booke is a shamelesse counterfet, and hath for his Author, rather the heretique Pelagius, then such an holy Father.

St. Austen de Ecclesia dogmatibus, is cited by the Rhemists for Auricular confession: Alphonsus a Castro denies the Tract to bee Austens, and condemnes it for a crasse counterfet.

Albanasius Sermon, De Sanctissima Deipara, is cited by Bellarmine for Inuocation of Saints: his fellow Baronius professeth that the Sermon is a meere counterfet.

Anselme in his Commentaries, is cited by Bellarmine for Purgatory, for the Reall presence, for the blessed Virgines immaculate Conception, for Freewill: yet his fellow

Bell. li. 4. de  
verbo Dei  
cap. 5.

Rhem. in 1.  
Cor. 11. 28.

Alph. ha-  
ref. 10. tit.  
Bapt.

Bell. li. 3. de  
Sanct. c. 16.

Baron. tom.  
1. ad 48.  
num. 19.

Bellar. de  
Purg lib.  
1. cap. 6.  
Lib. 2. de  
Euch. c. 36.



Lib. 4. de  
amissa. grat.  
cap. 15.

Lib. 5. de  
grat. & lib.  
arbit. c. 26.

Posseu. Ap-  
par. verbo  
Herucus.

Posseuine professeth, that one  
Herucus Natalis, living about  
250 yeeres since, is the wri-  
ter of those Commentaries  
falsely ascribed to Anselme.  
And thus the Romanists re-  
semble bad debtors, who  
would satisfie their credi-  
tors, some with light gold,  
some with crackt, some with  
soldered, some with coun-  
terfet; protesting that  
they be not all English An-  
gels, yet they bee Flemish.  
at least they are stampt with  
the image of an Angel. But  
that which is most proper  
for euery mans obseruation  
(especially for those that  
study the Controuersies of  
these times) let them peruse  
the workes of their greater  
Champion Cardinal Bellar-  
mine.

mine, and they shall find, as in euery point of Contro- uersie the Fathers are cited plentifully by him, in behalfe of the Romane faith: so likewise ypon other occasions, when the same Fathers in the same Tractates are produced against them in our behalfe, he reiects the same Fathers and their authorities as counterfet, and accounts them rather as children, then ancient Fathers. As for example.

*Dionysius the Areopagite* is cited by *Bellarmino* for *Inuocation of Saints*, for *Purgatory*, for *Monasticall life*: yet elsewhere he confesseth, it is vncertaine whether the booke bee *S. Denys*, whose name it beares.

*Clemens*

Bel. lib. 2.  
de lib. 2.  
cap. 10.  
Idem l. 1. de  
Purg. c. 6.  
Idem lib. 2.  
de Monach.  
cap. 5.  
Idem de con-  
firm. l. 3. c. 7.

Bel. lib. 2.  
de lib. 2.  
cap. 10.  
Idem l. 1. de  
Purg. c. 6.  
Idem lib. 2.  
de Monach.  
cap. 5.  
Idem de con-  
firm. l. 3. c. 7.

Bell. lib. 2.  
de Sanct.  
cap. 10.  
Idem l. 1. de  
Purg. c. 6.  
Idem lib. 2.  
de Monach.  
cap. 5.  
Idem de con-  
firm. l. 3. c. 7.

Bel. de grat.  
& lib. arb.  
l. 5. c. 25.  
Idem lib. 2.  
de Pont. c. 2

Bell. lib. 2.  
de Euch. ca.  
2. initio.  
Idē de Euch.  
l. 4. c. 26.  
Resp.

Bell. li. 3. de  
Euch. l. 1. c. 1.  
Lib. 2. de  
Miss. c. 2.  
Lib. 1. de  
Purg. c. 6.  
Bell. li. 4. de  
Euch. c. 26.  
§ Tertius  
locus. (v)

*Clemens Recognitions* is cited by *Bellarmino* for *Free-will*: yet when they are alledged against the Popes Succession, shewing that *Peter* dyed not at Rome, hee disclaimeth them as *Apo-cryphall bookes*.

*Ignatius* a Greeke Father is cited by *Bellarmino* for *Transubstantiation*, but when hee is produced by vs for the Communion in both kinds, he answereth, that *Ignatius* Greeke writings are not much to be trusted to.

*Cyprian de Cæna Domini* is alleadged by *Bellarmino* for the Sacrifice of the Masse, for Purgatory, for *Transubstantiation*: but when it is produced by vs for the Cup to the Lay people, hee disclaimeth



meth the Sermon to bee  
Cyprians.

*Abdias* his workes are ci-  
ted by *Bellarmino* for Mona-  
sticall life : yet elsewhere he  
confesseth that the learned  
of his owne Church hold  
the same for counterfet; and  
for my part (saith hee) *Ego*  
*nullum*, &c. I haue had no te-  
stimony from him.

*Amphilochius* his *Vita S<sup>r</sup>.*  
*Basiliij* is cited by *Bellarmino*,  
to prooue the Eucharist was  
giuen to the sicke in one kinde :  
and yet in his Catalogue of  
Ecclesiasticall Authors, he  
pronounceth the same book  
to be false and counterfet.

*Damasus* Pontificall, is ci-  
ted by *Bellarmino* for Images,  
and to prooue, that Election  
of Bishops onely belongeth to  
the

*Bell. l. 2 de*  
*Mon. c. 27.*

*Ego certe*  
*nullum ab*  
*eo testimo-*  
*nium peto.*  
*Idē de bo-*  
*nis oper. l. 3*  
*c. 24.*

*Bell. li. 4. de*  
*Euch. c. 24.*

*Haud dubia*  
*falsa vel*  
*suppositicia.*  
*Idem de*  
*Scrip. Eccle.*  
*de Amphil.*  
*Ann. 380.*

*Bell. li. 2. de*  
*Imag. c. 9.*

Idem lib. 1.  
de Cler. c. 8.  
Bellar de  
Scrip. Eccle.

Ann 367.  
Bell. lib. 4 de  
grat. & lib.  
arb. c. 14.

Idem de  
Script Ec-  
cles. an. 380  
Osseru 3.

*Libri non  
videntur  
esse Greg.  
Nyss.*

Lib. 1. de  
Imag. c. 18.  
Et de Scrip.  
Eccles. an.  
380.

Bellar. 1. de  
ver. Dei.

ca. 14.  
*Nec librum  
illum esse  
Augustini*

the Pope : and yet in his Catalogue aforesaid, hee saith, *It is known that Damasus was neuer the writer of that booke, but Anastasius onely the Master of the Popes Library.*

Gregorie Nyssen his eight Bookes *De Philosophia*, are cited by Bellarmine for Free-will: yet in his Catalogue aforesaid, he confesseth they seeme not to be the bookes of Gregory Nyssen.

Lactantius Verfes are cited by Bellarmine for Adoration of the Crosse: and yet he confesseth elsewhere, that it is doubted whether Lactantius were the Author.

Saint Austen is cited ad Orosium by Bellarmine, to proue Ecclesiasticall Canonickall Scripture: but else-where

where when he is objected  
in our behalfe in that Tract,  
hee answeres it is not Saint  
Augustines worke, as learned  
men confesse.

Justin Martyr, his Questi-  
ons are alleadged by Bellar-  
mine for Vnction in baptisme,  
for the Sacrament of Confi-  
rmation, for Transubstantia-  
tion: but elsewhere hee de-  
clareth them to be the work  
of some new Authour, and  
not the workes of Justin  
Martyr.

Origen in his Homilies on  
the Gospels, is cited by Bellar-  
mine for the Reall presence,  
and his Homilies on the  
Psalmes he cites for Anti-  
tar confession: yet the one he  
disclaimeeth as none of Ori-  
gens, the other he freely con-  
fesseth,

ut erudit  
fissentur.  
Bell. de Mis.  
lib. 2. c. 12.)  
Ad locum.

Bell. lib. de  
Bap. c. 25.  
Idem lib. de  
Confir. c. 5.  
Idem lib. de  
Euch. c. 2.  
Idem lib. 1.  
de Sanct. 1.  
+ 53.

Lib. 3. de il-  
Fuch. c. 8.  
lib 3. de pe-  
nit. ca 7.

In lib. de  
Script Ec-  
cles.



fesserth, it is doubted of who is the Author.

*Cassianus* is cited by *Bellarmino* for an ancient Author, for the poynt of *Iustification*, and *set times of fasting*: yet elsewhere hee acknowledgeth the booke for Apocryphall and counterfet, and condemned in a Roman Councell vnder Pope *Gelasius*.

*Eusebius*, his third Epistle is cited by *Bellarmino* for the *Supremacie*: yet he professeth elsewhere, it is not certaine who is the Author thereof.

Hee that shall reade these and many such like authorities of pretended Fathers in behalfe of the Roman Religion, might at first sight hap-

Bell. de Iustif. l. 1. c. 13

Idem de bon. oper. cap. 2. lib. 2.

Bell. li. 6. de lib. arb. ca. 4  
§ accedat.

Bell. li. 2. de Pont. c. 14.

Idem de Confess. lib. 2. c. 7.

happily bee induced to beleeue, that all or most of the ancient Doctors of the Church belong to them, when as in truth our aduersaries vse them but as Merchants vse their Counters, sometimes they stand with them for pence, sometimes for pounds, as they bee next and readiest at hand to make vp their account.

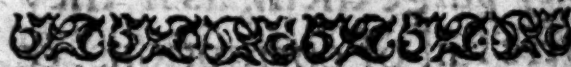
Thus one while they muster vp their forces by multitudes of authorities, as if they would make that good by number, which they want in weight. Sometimes they condemne them as counterfet, sometimes they purge them, as if they were full of corruptions, & according to seuerall occasions

*Si conficta  
historia non  
est vllius  
authoritatis*  
Bell. lib. 2.  
de Pont.  
cap. 9.

sions they haue their seuerall devices, to produce them, or auoyd them at their pleasure: whereas, if they bee counterfeited, (as they are confessed to bee) they are of no authoritie: if Catholique and Orthodoxe, they make nothing for the points in Controuersie, as shall bee presented in the next place.



SECT





## SECT. XI.

The most substantiall poynts of  
 Roman Faith and Doctrine,  
 (as they are now taught and  
 braced in the Church of  
 Rome) were never taught by  
 the Primitive Church, nor  
 received by the ancient Fa-  
 thers.

**N**either are these men  
 content to chal-  
 lenge a right to all  
 the Fathers, (although they  
 confesse they are not all or-  
 thodox and true Fathers)  
 but they likewise charge vs,  
 that we make no more account  
 of them, then wee doe of the  
 Turkes Alchoron, or Æsops Fa-  
 bles.

Sebast.  
 Flash. in  
 profess.  
 Cath.

Bristow.  
Mot. 14.

bles. Nay (saith Bristow) it is well known to such as heare the Protestants Sermons, or bee in place to heare them, talke boldly and familiarly among themselves, are not afrayd to confesse plainly, that the Fathers are all Papists. A strange and senselesse fiction deuised by these men, when not onely our learned Diuines, but the vulgar people, are all eye-witnesses, that the Booke written by the Jewel of our age, is published in all the Churches of our kingdom, whose challenge for the principall points of our Religion is made good, and will euer remaine vnanswearable out of the Writings and Authorities of the ancient Fathers. But admit some

Some Protestants were so ignorant or senselesse, as to say priuately, *All the Fathers were Papists*: what stupiditie then may we think it in the chiefe Pastors of the Roman Church, which by their publike writings, and open confession acknowledge the principall poynts of Controuersie; yea, their chiefe Articles of Faith, were vnkowne to the ancient Fathers.

We confesse it for a truth, that the ancient Fathers, *S<sup>t</sup>. Iustin*, *S<sup>t</sup>. Ambrose*, *S<sup>t</sup>. Hierome* and the rest were learned men, they were Instruments of Grace, and Mercy: we read them, we reuerence them, we giue God thanks for them: but withall wee  
learne



August. ad  
Fortunat.  
Epiſt. iij.

*Quod certū  
non habebis  
niſi certum  
intellexeris*

learne this leſſon fro them.  
Wee weigh nat the writings of  
men, bee they neuer ſo worthy,  
and Catholique, as wee weigh  
the Canonickall Scriptures, but  
yeelding that reuerence that is  
due unto them. Wee may miſ-  
like and reſuſe ſomething in  
their writings, liſt we find they  
haue thought otherwiſe then the  
trueth may beare: and ſuch  
(ſaith Auſten) am I in the  
writings of others; and ſuch I  
would wiſh others to be in mine.  
Saint Auſten thought it no  
preiudice to the Romane  
Church, nor diſparagement  
to his own learning, to haue  
his writings examined by  
the rule of Scripture. Nay  
more (ſaith he) that which in  
my bookes thou thinkeſt to be  
vndoubtedly true, unleſſe thou  
per-

perceiue it to bee true indeed,  
hold it not resolutely: St. Am-  
brose was so farre from wi-  
shing Prince or people to  
rely vpon his doctrine, that  
by way of preuention hee  
writes to Gratian the Em-  
perour: Beleeue not (O Empe-  
rour) our Arguments and our  
Disputations, let vs aske the A-  
postles, let vs aske the Prophets,  
let vs aske Christ. Now ad-  
mit a doubtfull Recusant at  
this day repaire for instru-  
ction to a Romish Priest or  
Bishop, will he answer him  
with *Austen*, Examine my  
doctrine by the rule of  
Scripture, and if you find  
it not agreeable to that  
Word, hold it not resolute-  
ly? or will he answer him  
with *Ambrose*, Heare not my  
ar-

*noli firmè  
retinere.  
Aug. in  
Prox. lib. 3.  
de Trinit.*

*Nolo argu-  
mento cre-  
das sancte  
Imperator  
& nostra  
disputationi  
Scripturas  
interroge-  
mus. &c.  
Ambros de  
Fide ad  
Grat. l. 1 c. 4*

arguments, beleue not vs  
that are the professed Priests  
and Pastors of the Church,  
but read the Scriptures, con-  
sult with the Oracles of  
God, let Christ the Head of  
the Church resolute the  
doubts and controuersies of  
Religion? Surely nothing is  
more to bee wished for by  
vs, nothing is lesse to be ho-  
ped for from them.

True it is, that *S<sup>t</sup>. Hierome*  
in the question betwixt him  
and *S<sup>t</sup>. Austen*, (whether *S<sup>t</sup>.  
Paul* reprooued *Peter* colour-  
ably, or in earnest) alledg-  
eth seuen Fathers against  
*S<sup>t</sup>. Austen*; and withall de-  
sires him, to giue him leaue  
to erre with seuen Fathers.  
But what answere maketh  
*Austen*? He appeales to *S<sup>t</sup>.  
Paul*,



ul, and (saith he) Instead of  
and aboue all, I haue Paul  
Apostle, to him doe I runne,  
him I appeale from all Wri-  
s that think otherwise. Here  
ee see seuen principall  
embers of the Church a-  
inst the meaning of one  
postle, and yet all they  
ere not able to remooue

Austen from that one au-  
oritie, which was preua-  
nt against all, and I thinke  
cannot be denied, but that  
his Father went the right  
ay to the Gospel. Againe,  
hen hee was pressed by  
resconius a Gramarian, with  
testimony out of Cyprian,  
ee returnes this answere, I  
m not bound to bee tyed to that  
pistle, because I doe not ac-  
ount of Cyprians Epistles as of

P

the

*Ipse mihi  
pro his om-  
nib' et supra  
hos omnes  
Apostolos  
Paulus et  
currit ad  
ipsum con-  
fugio, ad ip-  
sum ab om-  
nibus qui  
aliter sen-  
tiunt litera-  
rum tracta-  
toribus pro-  
uoco Aug.  
Ep. 19.*

Ego Episto-  
la huius au-  
thoritatis no-  
tetur, quia  
C. Aug.  
centr. Cret.  
lib. 2. c. 32.

the Canonica.ll Scriptures, but  
I examine them by the Canon-  
call Scriptures, and what I find  
in them agreeable to that word  
I receive it with commendati-  
ons; what I finde to disagree  
from it, with his good leave,  
leave it.

This was the account the  
ancient Fathers made of  
their owne writings, and  
their fellow Bishops, even at  
that time when the Church  
was most visible, and when  
the Fathers were in chief  
estimation in the Christian  
world.

I speake not these things  
as if there were lesse hope  
to find the truth in the writ-  
tings of the ancient Fathers  
then in new and vpstart opi-  
nions of some private spi-  
rits.

It is the voice of God  
 and Nature : *Aske thy father,*  
*and he will shew thee, thine an-*  
*cestors, and they shall tell thee :*  
 and herein we are obedient  
 children, and according to  
 our dutie, *Wee rise up before*  
*the hoarie head, and honour the*  
*son of the aged.* We agree  
 with the Fathers, wherein  
 they agree with the Scrip-  
 tures, and with themselues;  
 and if in some particular  
 points wee dissent from  
 some particular Fathers, yet  
 is in those things which  
 want vniuersalitie and con-  
 stant, or are doubtfully vtte-  
 red, or are deliuered as pri-  
 uate opinions, and not as  
 articles of Faith : wee fol-  
 low the Anciens as *Leaders,*  
 not as *Masters :* for their wri-  
 tings.

Deut. 32.7.

Leu. 19.32.



*Scripta Pa-  
trum non  
sunt regula  
fidei, nec  
habent au-  
thoritatem  
obligandi.*  
Bell. de Cō-  
cil. author.  
lib. 2. c. 12.

Bulla Pij 4.

things are no rules of faith, ne-  
ther haue they authoritie to  
binde: This is Bellarmine's  
confession, this is ours. And  
that the world may know  
our aduersaries haue no such  
cause (as they pretend) to  
bragge of the authorities of  
the Fathers, let any Pro-  
testant or Romanist, examine  
the substantiall poynts of  
Controuersie, as they are  
now published, and decreed  
by the Popes Bull, and the  
Councell of Trent, let them  
I say, obserue the questions  
as they are now stated with  
*Anathemas*, for Articles of  
faith, & compare them with  
the doctrines of the ancient  
Fathers, and they shall easily  
discerne, that our adue-  
saries oftentimes obtrude

The Tenets of particular persons for the generall consent of Fathers, and produce doubtful opinions, to proue Articles of faith: for I dare confidently avow, that in all fundamentall poynts of difference, either they want Antiquitie to supply their first ages; or Vniuersalitie, to make good the consent of Christian Churches: or Unitie of opinions, to proue their *Trent* Articles: of Beliefe. And for the better manifestation of this my assertion, I will giue you instance in the principall poynts of the Roman faith and doctrine, that by comparing the doctrine of the Fathers in the first place, with the Tenets of the Ro-

manifests in the later, it shall  
 appeare, that the Northern  
 and Southerne Poles shall  
 sooner meet together, than  
 their opinions, standing as  
 they doe, can be reconciled.

Hee therefore that will  
 take vpon him to proue one  
 of the ancient Fathers, that  
 Christ is really present in  
 the Sacrament to all faith-  
 full Communicants, let him  
 spare the labour, I will con-  
 fesse it: (for wee acknow-  
 ledge that Christ is really  
 present, both spiritually by  
 faith, and effectually by  
 grace conferred vpon all  
 worthy receiuers.) But let  
 him proue, that Christs bo-  
 dy is substantially, corpo-  
 rally, and carnally in the Sa-  
 crament, vnder the accidents  
 of



of bread and wine; and that  
 reprobrates, and creatures  
 void of reason, much more  
 of faith, may really partake  
 of his flesh and blood, as is  
 now taught and beleueed *de*  
*ide* in the Roman Church;  
 and I will subscribe.

He that will proue out of  
 the ancient Fathers, that the  
 Sacramentall bread and cup  
 were carried home to mens  
 houses, in the time of perse-  
 cution, and sometime pri-  
 uately receiued, let him  
 spare the labour, I will con-  
 fesse it: but let him shew  
 me, that priuate Masses, that  
 is, the receiuing of the Eu-  
 charist by the Priest alone,  
 without a competent num-  
 ber of Communicants, was  
 the pulique practise of the

ancient Church, as it is now  
used in the Roman, and  
will subscribe.

He that will proue out of  
the ancient Fathers, that the  
consecrated bread was some-  
times given without the cup  
to sicke folkes, to impotent,  
and abstinent persons; let  
him spare the labour, I will  
confesse it: but let him  
proue that the Fathers did  
generally forbid the Lay  
people, and the communica-  
ting Priest, to partake of the  
Sacramentall cup, and that  
the bread alone was ad-  
judged sufficient without the  
Cup, as it is now receiued  
in the Roman Church. De-  
side, as an Article of Faith,  
and I will subscribe.

He that will proue out of

the

the ancient Fathers, that Prayers and Service in the Roman Church was commonly taught and practised in the Latin tongue, let him spare the labour, I will confesse it; (for it was the common and known language of the Latin Church) but let him shew mee that Prayers and Service was deliuered in a tongue vnknowne, and not vnderstood of the common people, as it is now vsed and receiued with *Anathema* in the Roman church, and I will subscribe.

He that will proue out of the ancient Fathers, that Images were allowed for memory, for history, for ornament, let him spare the labour, I will confesse it: but



ancient Church, as it is now  
used in the Roman, and I  
will subscribe.

He that will prove out of  
the ancient Fathers, that the  
consecrated bread was some-  
times given without the cup  
to sicke folkes, to impotent,  
and abstinent persons; let  
him spare the labour, I will  
confesse it: but let him  
prove that the Fathers did  
generally forbid the Lay  
people, and the communica-  
ting Priest, to partake of the  
Sacramentall cup, and that  
the bread alone was adju-  
ged sufficient without the  
Cup, as it is now receiued  
in the Roman Church. De-  
fide, as an Article of Faith,  
and I will subscribe.

He that will prove out of

the

the ancient Fathers, that Prayers and Service in the Roman Church was commonly taught and practised in the Latin tongue, let him spare the labour, I will confesse it; (for it was the common and knowne language of the Latin Church) but let him shew mee that Prayers and Service was deliuered in a tongue vnknowne, and not vnderstood of the common people, as it is now vsed and receiued with *Anathema* in the Roman church, and I will subscribe.

He that will proue out of the ancient Fathers, that Images were allowed for memory, for history, for ornament, let him spare the labour, I will confesse it: but

let him prooue that they were allowed by the Fathers for publique and priuate veneration, or religious worship; and that such worship was established as a doctrine of Faith, as it is now vsed in the Roman Church, and I will subscribe.

He that will proue out of the ancient Fathers, that the Bishop of Rome, and all other Bishops had power to dispence with the rigour of Ecclesiasticall Penance, by Pardons, and Indulgences let him spare the labour, I will confesse it: but let him proue that those *Indulgences* were the treasure of the Church, by the application of Saints merits, and that priuate satisfactions which

wer



were left to the discretion of euery Bishop were transferred wholly to the power of the Pope, and so receiued *de Fide*, as an article of faith, as it is now vsed in the Roman Church, and I will subscribe.

He that will proue out of the ancient Fathers, that Confirmation, Penance, Orders, Matrimonie, are oftentimes called by the name of Sacraments, let him spare the labour, I will confesse it: But let him proue the poynt in question, that al those Sacraments were instituted by Christ in the new Testament, and that there are neither more nor lesse, then seuen termed by the name of Sacraments, and

and those onely were properly so called, and that number of seven was receiued *de fide*, as an Article of faith, and I will subscribe.

He that will proue out of the ancient Fathers, that St. Peter had a primacie of Order amongst the Apostles, and that the Bishop of Rome had the first place amongst other Bishops, let him spare the labour, I will confesse it but let him proue that Peter had iurisdiction ouer the Apostles, and that the Bishop of Rome was helde Christs Vicar generall, and Head of the Vniuersall Church, and that such his power and Supremacie was receiued *de fide*, as an article of faith, as it is now taught  
in

in the Roman Church, and  
I will subscribe.

10 Lastly, he that will proue  
out of the ancient Fathers,  
that out of the Cath. church  
there is no saluation, let him  
spare the labor, I will cōfesse  
it: but let him proue, that  
the present Roman Church,  
is that Catholike Church,  
as it is decreed *de fide*, by  
their last Article of their  
Creed, and I will subscribe.

21 Thus briefly I haue giuen  
you my poore opinion how  
to examine the *Trent* Faith  
and doctrine, whereby you  
may easily discouer the va-  
nitie of those men, who  
challenge an interest in all  
the Fathers, in behalfe of  
their Religion: and certain-  
ly if this rule bee rightly  
ob-



observed, and pursued by any indifferent Iudge, he shall finde there is not greater distance in the times, then difference in their doctrine.

This is so well knowne to the best learned on their side, that when wee charge them, that they haue created new Articles of Faith, vnknowne to the first and best ages: by way of prevention they giue this solution; that true it is, many poynts of doctrine were not *explicite* reuealed, and publicly declared, as Articles of faith in the dayes of the ancient Fathers, because no heretikes did then oppose them: but (say they) they were, *implicite*, obscurely, secretly, reseruedly knowne, and re-

receiued of the Ancients,  
with an *implicit* faith: by  
which confession, their la-  
ter error will bee greater  
then the first; for as one  
way they would seemingly  
auoyd the creating of new  
Articles of faith: so by ac-  
knowledgement of an im-  
plicit faith, they overthrow  
by consequence the Visibi-  
litie of their Church: for if  
the Church of Rome had  
but an *implicite* bcliefe in  
those things which are now  
publikely declared, without  
doubt the Church at that  
time was not visible in the  
faith, it was not like a Citie  
vpon a hill, knowne and  
conspicuous to all persons;  
and thereupon the grand  
poynt of *Visibilitie*, (which  
they

they so much magnifie among themselves) will easily be called in question.

For a conclusion of this poynt, I will giue you but one instance, whereby you may the better iudge of the rest. Looke vpon the learned *Treatise* of the right Reuerend Bishop of *Meath*, (now Primate of *Armagh*) wherein the iudgement of the ancient Fathers, touching seuerall poynts of controuersie, is faithfully delivered in our behalfe: what Reply (might wee thinke) could bee made by our aduersaries, to those Authorities so rightly produced: Behold, a Iesuite by Order, *W. Malone* by name, hath made a Reply, wherein hee

hath

An Answer  
to a chal-  
lenge made  
by a Iesuite  
in Ireland.

1624.

A Reply to  
Mr. Vthers  
answere.



hath produced in number many more authorities of Fathers, in behalfe of the Roman Church, and Trent Doctrine. The encounter being made, the end of the victory may seeme doubtful: for the Fathers are produced by both contending parties, and seemingly they adhere to both sides, as if they made both for Papist and Protestant, in one and the same substantiall poynts of doctrine. The reason being examined, it will appeare the Fathers do not vary from themselves, nor from vs in poynts of faith: but the Iesuite produceth Authorities impertinent to the poynt in question: As for instance in the

lib. 1. cap. 1.  
de iur. iur.

B. Vsher.  
cap. Traditions. p. 35.

the first Article of Traditions.

Our Reuerend Bishop tells the Iesuite by way of pre-  
uention, that Traditions of  
all sorts, are not promiscuously  
strucke at by vs, but such un-  
written traditions which are  
obtruded for Articles of Reli-  
gion: As for example. It is  
the first part of the Article  
of the Roman Creed: I ad-  
mit and embrace the Apostoli-  
call and Ecclesiasticall Traditi-  
ons. To this first part of the  
article, the reformed Churches  
doe subscribe: but the  
other Obseruances and Consti-  
tutions of the Church, which  
is the latter part of the Ar-  
ticle, we thinke it great rea-  
son to gaine say: for vnder  
the pretence of (other Obser-  
uances)

nances) the Church of Rome doeth vphold her *private Masse*, her *Latine Service*, her *halfe Communion*, her *Inuocation of Saints*, her *worship of Images*, & the like: all which are admitted for part of Gods worship, and accepted by them for Apostolike Traditions, when as in truth they are flat contrary to the doctrine of the written Word. The question, then is not whether the doctrine deliuered by Christ or his Apostles by word of mouth were of equall authoritie with the Word written (for this neuer any Protestant denied: ) but whether the vnwritten Doctrine now taught in the Romane Church, were deliuered by Christ



Christ and his Apostles : whether their Ecclesiastical Observations and Constitutions now vsed, bee of equall authoritie with the written Word : whether their Papal Traditions were alwayes, or euer admitted into the rule of faith : and lastly, whether the Scriptures are not sufficient for the saluation of the beleuer, without the helpe of those Traditions. Let these questions bee rightly propounded in our behalfe, and the multitude of the Iesuities authorities will fall to ground of themselves : for what Father hath hee produced to proue that the Papall Traditions now receiued *de fide*, in the Church

of

of Rome, were deliuered by word of mouth by the Apostles: what Father hath hee cited, to prooue that the Constitutions of their Church had a constant and continuall succession from the time of the Apostles, (as Articles of faith ought to haue?) what Father hath he vrged, that admitted doctrinall Traditions vnwritten into the Rule of faith? Lastly, what ancient Father hath hee truely alleadged, that denies the Scriptures to bee sufficient for all beleeuers, without the helpe of Romish Traditions?

It were no difficult matter as I conceiue, to giue a full answer to the Iesuits reple in the right stating of the

Que-

Questions, wherby it might easily appeare, that hee and his associates haue taken great paines to little purpose: but I submit my opinion to the iudgment of the learned, & proceed from the Fathers in generall, to particulars, wherin I wil instance in two principall Lights of the Westerne Church, *S<sup>t</sup>. Austen*, and *S<sup>t</sup>. Gregory*, the one Bishop of *Hippo*, the other Bishop of *Rome*; whereby you shal plainly discern how the later Popes and Bishops doe differ from the former, and how these two Fathers of the Church concurre expresly with the doctrine professed in the Reformed Churches, different from the Roman.

SECT.



XXXXXXXXXXXXXX

## SECT. XII.

*Saint Austen in particular is much disparaged by the Romanists, and for instance in many severall poynts of moment, wherein he professedly concurrerth with vs, is expressly reiected by them.*

**T**orrensis the Iesuite hath abbreviated all *St. Austens* workes, and published them in honour of his Church, by the name of *Augustiniana Confessio*, *Austens Confession*. Brerely the Priest hath contracted his doctrine into a lesser modell, and more particularly applied it to the Ro-

*Is Author  
est Augusti-  
nus, ut eius  
sententia si  
vel nulla  
scriptura,  
nulla ratio-  
ne, nullis a-  
liis authori-  
bus probare-  
tur sola per-  
sonae reue-  
rentia satis  
magna au-  
thoritatem  
meretur.  
Mal. in Ioh.  
6. num. 68.*

Roman faith, by the name  
of *Saint Austens Religion*, as if  
*Saint Austen* and the Roma-  
nists did professe one and  
the same Religion, & made  
one and the same confession  
of their faith. To say little  
of their great brags of this  
holy Father, I will give you  
but one instance, and so de-  
scend into particulars. *Mal-*  
*donat* the Iesuite tels vs, that  
*Saint Austen* is an Author of  
that esteeme, that his opinion,  
were it neither proved by Scrip-  
ture, nor reason, nor any other  
Author, yet the sole reverence of  
his person deserves sufficient  
authoritie of it selfe. Here is  
an ample testimony touch-  
ing the great light of the  
western Church; but look  
we backe to the Iesuits pro-  
ceeding,

ceding, in that very Tract  
 upon the same Chap. within  
 six foregoing Verses of the  
 same Text, (where he giues  
 his free & full approbation  
 of this learned Father) and  
 finding that S. Austens Expo-  
 sition of an other Scripture  
 did disagree from the Ro-  
 mane Church, and accord  
 wholly with the Protestant  
 Faith, instantly, as it were  
 with the same breath, cries  
 out against him: *I confesse,*  
*haue no author for my Expo-*  
*sition, but I rather allow it, than*  
*that of Austens, (although his*  
*of the rest be most probable) be-*  
*cause this of mine doeth more*  
*rosse the sense of the Calvinists.*  
 will descend into particu-  
 lars, and notwithstanding  
 our aduersaries great brags

Q of

*Non nego  
 me huius  
 interpreta-  
 tionis autho-  
 rem nemine  
 habere, sed  
 hanc eo ma-  
 gis probo  
 quia illa al-  
 tera Augu-  
 stini, cate-  
 ra uatioque  
 probatissi-  
 mam, quod  
 hac in Cal-  
 uinistarum  
 sensu ma-  
 gis pugnat.  
 Mald. in  
 Ioh. 6. n. 61.*



of S<sup>t</sup>. Austen, I will give you instances in many principal poynts of doctrine, wherein they plainly intimate by their owne confessions he is wholly ours.

1. Touching the proofe of Purgatory: whereas Saint Paul saith, *The fire shall try every mans worke of what sort it is; for the day shall declare it.* S<sup>t</sup>. Austen (interprets) *this fire is meant the fire of tribulation in this world: but this opinion of his we have rejected.* saith Bellarmine.

2. Saint Austen saith, *When Peter receiued the keyes, hee represented the holy Church: and therefore the power of the keyes was not giuen to Peter onely.* Albertus Pigghius is a witnesse against him, that

1 Cor. 3.

Aug. de fide  
& oper. c. 16

Bell. de Pur.  
lib. 1. cap. 5.

§ Quarto.  
Aug. Tract.  
in Ioh. 50.

hee is the onely man, who in  
his poynt neither agreeth con-  
stantly with himselfe, nor with  
others.

3. Saint Austen saith, by  
the daily sacrifice spoken of  
in the Prophet Malachie, is  
meant the prayers and prai-  
ses of Saints. Azor makes  
answere: Wee oppose against  
him the generall consens of a her  
Fathers, and the testimonie of  
the Councell of Trent.

4. S. Austen saith, Christ  
spake these words, This is  
my body, when hee gaue a signe  
of his body. Master Hardin  
makes answere, that S. Au-  
sten fighting against the Mani-  
chees, oftentimes useth not his  
owne sense and meaning, but  
those things which by some  
means, howsoeuer it were, might

*De Augusti-  
no possem  
dicere quod  
vnus homo  
fuerit hac  
in re, nec  
firmatè se-  
cum nec cū  
alio consen-  
sient. Hier  
Eccles. lib. 6  
cap. 4.*

Aug. lib. 2  
contr. lit.  
cap. 86.  
*Reliquum  
veterū Pa-  
trū ceterum  
apponim' et  
Conc. Tri-  
dentini re-  
stimonium.*  
Azor Instit.  
Moral. part.  
1. d. 10. c. 11  
Aug. contr.  
Adim. c. 12.  
Iewel. Art.  
12. pa 346.

August de  
Consens. E-  
vang. lib. 3.  
cap. 1.

*Dico Augu-  
stinum non  
expendisse  
hunc locum  
diligenter.*  
Bellar. de  
Euch. li. 1.  
cap. 11.

Aug. in Ioh.  
Tract. 26.

seeme to giue him aduantage a-  
gainst them, so as he might put  
them to the worst.

5. S<sup>r</sup>. Austen saith, Those  
words of Saint Luke, I will  
not hencefoorth drinke of the  
fruit of the Vine, are to be un-  
derstood of the Sacramentall  
Cup, and consequently the  
fruit of the vine, was wine  
in substance after consecra-  
tion. Bellarmine is a witnesse  
against him, that hee did not  
well consider of that text, which  
appeares by this, that hee passed  
it ouer lightly.

6. Saint Austen saith, The  
Israelites eate of the same spi-  
rituall meate, but not the same  
corporall which wee eate: for  
they eate Manna, wee an other  
meat, but both the same spiri-  
tuall meat. Maldonat confes-  
seth,



seth, this is the doctrine of the Calvinists; but (saith he) I am verily perswaded, that if Austen had been living in these dayes, and had seene the Calvinists so interpret Saint Paul, he would haue beene of an other mind, especially being such an utter enemy to heretikes.

7. Saint Austen saith, The workes which are done without faith, though they seeme good, are turned into sinne. Maldonat answers: Wee may not defend that opinion which the Councell of Trent did of late iustly condemne, although the great Father S. Austen seeme to be of that opinion.

8. Saint Austen saith: He nuper merito damnavit (omnia infidelium opera esse peccata) quāvis maximū authorem Dnū Augustinū habuisse videatur. Mald. Com. in Math. 7. 18.

*Hoc dico  
persuadum  
me habere  
D. Augusti-  
nū si nostrā  
fuisse atque  
longè aliū  
censurum.  
Mald. in  
Ioh. 8. n. 30.*

*Sine fide e-  
tiā qua vi-  
dētur bona  
opera in  
peccata ver-  
tuntur.  
Aug. contr.  
duas Ep.  
Pelag. ad  
Bonif. l. 3.  
c. 5.  
Non sequē-  
da illa opi-  
nio quam  
Tridentinū  
Concilium*

Coronat te  
quia dona  
sua coronat,  
non merita  
sua. Aug. in  
Psal. 102.  
Bish in his  
Refor. of a  
Cathol. de-  
formed.

August. de  
Mor. Eccles.  
li. 1. c. 24.  
Bell. de I-  
mag. c. 16.

Aug. de cor-  
rept & gra.  
cap. 1.

D. Augusti-  
nus dū toto  
spiritu ac  
verbō ar-  
dore pro de-  
fensione di-  
uina gratia  
pugnat ad-  
uersus Pela-  
gianos libe-  
rū arbitriū

crowneth thee, because he crow-  
neth his owne gifts, not thy  
merits. M. Bishop protesteth,  
that Saint Austen was too wise  
to let any such foolish sentence  
to passe his pen.

9. Saint Austen saith: I  
know certaine worshippers of  
Tombs and Pictures, whom  
the Church condemneth. Bel-  
larmino answers: This booke  
was written in the beginning of  
his first conuersion to the Ca-  
tholike Faith.

10. Saint Austen saith, In  
doing good none can bee free in  
will and act, vntlesse bee be free  
by him that said: If the Sonne  
free you, you are truely freed.  
Sixtus Senensis saith: Whilst  
Saint Austen doth contend ear-  
nestly against the Pelagians,  
for the defence of diuine Grace,  
hee

hee doth seeme to fall into an o-  
ther pit, and sometimes attri-  
bute too little to Freewill: But  
saith the Bishop of Bitonto:  
Let not Saint Austen mooue vs  
at all: for it is proper and pe-  
culiar to him, that when he op-  
poseth any error, hee doeth it  
with that vehemencie, that hee  
seemes to fauour an other er-  
ror: euen so, when hee prose-  
cutes Arrins, hee sermes to fa-  
uour Sabellius; when Sabellius,  
Arrins; when Pelagius, the Ma-  
niches; when the Maniches, Pe-  
lagius: and this is very consi-  
derable, and ought especially to  
be noted in him.

Lastly, Saint Austen (vp-  
on the words of Christ)  
saith, Thou art Peter, and vp-  
on this Rocke which thou hast  
confessed, upon this Rock which

cū iniuria  
diuina gra-  
tia extollē-  
tes in alie-  
rā quasi so-  
ueam delati  
videtur;  
minusq; in-  
serdum tri-  
buere quam  
par sit libera  
hominis vo-  
lūntas. Sixt.  
Senei. 1. in  
Bib. sanct. 1.  
5 in Prefat.  
Nos nō mo-  
neat Augu-  
stinus vel  
tutillum,  
&c.

Episc. Bi-  
tont. com-  
ment in Ep.  
ad Rom. ca.  
5. p. 270.

August de  
verb. Dom.  
Serm. 13.



Stapl. prin-  
cip. doct.  
lib. 5. c. 3.

Bell. li. 1. de  
Pont. ca. 10.

*Nusquam  
haret, nus-  
quam figit,  
sed ubiq;  
explorat, u-  
biq; tentat,  
et subora-  
tur omnia,  
et quicquid  
probabile  
occurrit  
alieni am-*

thou hast knowne, saying, Thou  
art Christ, the Son of the living  
God, will I build my Church—  
for the Rocke was Christ. Sta-  
pleton answers: It was lapsus  
humanus, an humane error,  
caused by the diuersitie of the  
Greek and Latin tongue, which  
either hee was ignorant of, or  
marked not. Bellarmine re-  
plies: Saint Austen was decei-  
ued by the ignorance onely of  
the Hebrew tongue. But Al-  
bertus Pigghius concludes  
with a witnes against him:  
*Nusquam haret, nusquam fi-  
git.* He neuer resolves certain-  
ly vpon any thing, but (as if he  
were idle-headed, giuen to  
crotchets) hee fetcheth about  
this way, and that way, and at  
length lighting vpon some pro-  
babilitie, layeth hold on it, and  
then

*then dislikes it, and presently retracts it.*

Thus, if wee may credit their best learned Romanists, S<sup>r</sup>. *Austen* did not agree constantly with himselfe, nor others: his doctrine is opposed by the consent of Fathers in the Trent Councell: hee vsed not his owne meaning in fighting against heretiques: If hee had been living in these dayes, he would haue been of an other mind: He is inconstant, and fixeth in certaine vpon nothing, but as an idle-headed man, full of crotchets, one while hee resolues, an other while he retracts it.

You haue heard Saint *Austens* confession, and our

Q 5

ad-

*plectitur, qd  
cōtinuò post  
displicet &  
retractatur  
—Ociose se-  
cum inquis-  
rētis et sen-  
tātis omnia  
Alb. Piggh.  
Hier. Eccles.  
lib. 3. c. 5.*

aduersaries solution, touching the chiefe poynts in question betwixt vs; whereby as yet I see no cause why the Romanists should brag of the ancient Fathers in generall, nor of S. Austen in particular.

I proceed in the next place to examine the faith of *Austen* the Monke, that it may appeare, whether that doctrine, which hee published heere in *England*, about a thousand yeeres since, bee consonant to our Religion, or the doctrine of the Roman Church.

SECT





## SECT. XIII.

*Saint Gregory pretended to bee the Founder of the Romane Religion in England, by sending Austen the Monke for conuersion of this Nation; in his vndoubted writings, directly opposeth the Romish faith, in the maine poynts thereof.*

**A**usten the Monke, was sent into England by Gregorie the Great, about the yeere 600, and is rearm'd by the Romanists of this latter age, *Englands Apostle*. To say nothing of the haughtinesse of his person, & through whose

Bede. Hist.  
Ang l. 2. c. 2

whose pride and contempt  
twelue hundred poor Chri-  
stians and holy men of *Ban-*  
*gor* were murdered, as it is  
related by *Venerable Bede*,  
let vs obserue the doctrine  
of that age: and because we  
haue no Records of the  
Monkes doctrine, let vs re-  
flect vpon *Gregory the Great*,  
whose writings are extant;  
and who without doubt,  
professed the substance of  
that Faith, which by his  
Warrant and Commission  
was then published in *Eng-*  
*land* by *Austen* the Monke.

It is the generall vote of  
the Romanists in this latter  
age, that the Faith which  
*Gregorie* deliuered in his  
dayes, was so true and Ca-  
tholike, that *If an Angell from*  
*heav*

heaven should teach other doctrine, then that we have received from Gregorie, wee are not to heare him. Canus the Bishop of Canaries well understood, that this Assumpsit was of too large an extent, and therefore wisely by way of prevention, giues this caveat to the Reader: It is fitting for a Divine to be admonished, and not suddenly to be perswaded, that all things are perfect which great and learned Authors have written: as for example, Gregorie and Bede, the one in his Historie of England, the other in his Bookes of Dialogues, haue published such miracles, commonly received and beleaved, which the censurers of this age will thinke to be (doubtfull) and uncertaine.

Canus li. 11  
loc. Theol.  
c. 6. p. 540.



*Quid est hoc  
quasi id quod  
in his ex-  
tremis tem-  
poribus tam  
multa de a-  
nimabus,  
Ecce Greg.  
Dial lib. 4.  
cap. 40.*

I speake not this to decline the doctrine of *Gregorie*, for howsoever many ceremonies and strange opinions, through visions and apparitions of dead men, (which *Gregorie* in his Dialogues complained of) sprung vp in his dayes, yet the principall poynts of doctrine did as yet remaine sound and stable: so that (setting aside his *Dialogues*, which are but *Aniles fabule*, no way fit to prooue Articles of Faith :) In his vndoubted Writings, there will bee found few or no substantiall points which are not agreeable to the Tenets of our Church, and altogether different from the Roman: and that this may become more manifest

to the Reader, I haue compared the Trent Doctrine and ours with *Gregorie*, that by parallelling the Articles on both sides, the Antiquitie of the true Church may visibly appeare by the faith of *Gregory*.

The Canonickall Bookes  
of Scripture.

*Gregorie* ] We doe not admitte, if wee bring forth a testimony out of (the bookes of *Maccabees*) which though they are not Canonickall, yet are they set forth for the edification and instruction of the Church.

Church of England ] The books of *Maccabees* the Church doeth reade for example of life  
and

*Non inordinatè agim<sup>9</sup>  
si ex libris  
licet, nō Canonici, sed  
tamen ad edificatiōē  
Ecclesiæ edita testimo-  
nium profertur.* *Greg.*  
*Moral lib.*  
*19, ca 13*  
*Artic 6.*

and instruction of manners; but yet it doth not apply them to establish any doctrine.

Conc. Trid.  
Sess. 4.

Church of Rome.] If any shall refuse the books of Maccabees for Canonick Scriptures, let him be accursed.

In hoc volumine omnia  
qua erudiunt  
cuncta qua  
aedificant  
scriptura continetur. Greg.  
in Ezek. l. i.  
Hom. 9.  
Artic. 6.  
Scriptura  
sine Traditione  
non sufficit  
simpliciter  
nec  
necessaria  
nec  
sufficiens.  
Bell. de ver.  
D. nō scrip.  
c. 4. Conc.  
Trid. Sess. 4.  
decret. 1.

### The sufficiency of the Scriptures.

Gregory.] Whatsoever serveth for edification and instruction, is contained in the Volume of the Scriptures.

Church of England.] Holy Scriptures containe all things necessarie to salvation.

Church of Rome.] Scriptures, without Traditions, are neither simply necessary, nor sufficient.

Reading



## Reading of the Scriptures.

Gregoric. ] *The Scripture is an Epistle sent from God to his creature, (that is, to Priest and people) If thou receivest a letter from an earthly King, thou wilt neuer rest nor sleepe before thou vnderstand it. The King of Heauen, and God of men and Angels, hath sent his Letters vnto thee for the good of thy soule, and yet thou neglectest the reading of them. I pray thee therefore studie them, and daily meditate of the words of thy Creator, and learne the heart and mind of God, in the words of God.*

Church of England ] *The Scriptures are Manna, and giuen vs from heauen, to feed vs*

Greg. lib. 4.  
Epist. 40. ad  
Theodor.  
Medicum.  
This instru-  
ctiō was to  
a Physician  
a lay man.

Jewel in  
his Treatise  
of the holy  
Scriptures  
pag. 46. 47.

Index lib.  
prohib in  
observat.  
circa Regu-  
lam. 4.

See Hard.  
in Jewel.  
Art 15.  
diuis. 3.

*us in the desert of this world. Let us reade them, and behold them, and reason of them, and learne one of another, what profit may come to us by them:— for all have right to heare the word of God, all have need to know the word of God.*

*Church of Rome] Whereas it is manifest by experience, that if the holy Bible should be permitted (to be read) in the vulgar tongue, it would bring more danger then benefit, by the rashnesse of men; therefore they are forbidden to the common people, yea and to Regulars to reade or retaine any vulgar Translation, without the licence of their Bishops, or Inquisitor.*

The

## The Reall Presence.

Gregorie.] Christ with the effusion of his most precious blood, redeemed mankind, and giveth unto his members the most holy mysteries of his quickening body and blood, by the participation whereof, his body which is the Church, is nourished with meat and drinke, and is washed and sanctified. Here Gregorie makes a plaine difference betweene the body of Christ offered on the Crosse, and the mysterie of that body offered in the Sacrament: and that we might know, it was not a corporall but a mysticall body, he tels vs, *Christs Body is the Church*: and that wee might yet further know, the members of Christ

*Preciosi sanguinis effusione genus humanum Christus redemit, & sacrosancti vinctus corporis sui & sanguinis mysterium membris suis tribuit, cuius perceptione corpus suum quod est Ecclesia, pascitur & potatur, abluatur & sanctificatur. Greg. in 6. Psal. poenitent.*



Bellar. de  
Euch. lib.  
2. cap 4.

Greg. Hom.  
in Euan 21.

Iewel. Art.  
5. p 238.

Christ were not fed with  
reall flesh and blood: for,  
*there is nothing more absurd,*  
(saith Bellarmin) *then to think*  
*the substance of our flesh should*  
*bee nourished with the flesh of*  
*Christ:* hee tels vs, they are  
*nourished with meat & drinke,*  
and withall are washed and  
sanctified, by the mystrie of  
his body. And to remoue  
all imaginations of a carnal  
presence, hee proclaimes it  
elsewhere in the words of  
an Angel: *Hee is risen, hee is*  
*not here:* Christ (saith hee) is  
not here in the presence of his  
flesh, yet hee is absent no where,  
by the presence of his Deitie.

Church of England ] The  
Body of Christ is giuen, taken  
and eaten in the Supper, onely  
after a beauenly and spirittuall  
ma.

maner. Wee seeke Christ aboue  
in heauen, and imagine not him  
to bee bodily present vpon the  
earth.

Church of Rome. ] In  
the Sacrament of the Eucha-  
rist, after consecration, our Lord  
Iesus Christ, true God and man,  
is truely, really, and substantial-  
ly contained vnder the forme of  
sensible things. In somuch as  
Holcot the Iesuit professeth,  
If there had been a thousand  
Hosts in a thousand places, at  
that very time when Christ  
hung vpon the Crosse, then had  
Christ been crucified in a thou-  
sand places.

Conc. Trid.  
Sess. 13. c. 1.

Si fuissent  
mille hostia  
in mille lo-  
cis, eo tem-  
pore quo  
Christ<sup>9</sup> per-  
pedit in  
cruce, Crist<sup>9</sup>  
faisset cru-  
cifixus in  
mille locis.  
Holcot in  
Sentent. q. 3

### Private Masse.

Gregorie. ] Let not the  
Priest alone celebrate Masse:  
for

*Sacerdos*  
*Missam sol*  
*nequaquam*  
*celebret.*  
*Greg in lib.*  
*Capitulari*  
*cap. 7. apud.*  
*Cassand.*  
*Liturg. 33.*  
*p. 83.*

for as hee cannot performe it without the presence of the Priest and people: so likewise it ought not to be performed by one alone: for there ought to be present (some) to whom he ought to speake, and who in like manner ought to answer him: and hee must withall remember that saying of Christ, Where two or three are gathered together in my name, I will be present with them.

Church of England. ] The breaking of bread which is now used in the Masse, signifieth a distribution of the Sacrament unto the people; as Saint Austen saith unto Paulinus, It is broken, to the end it may be divided.

Church of Rome. ] If any shall say that Private Masses, in which

*Iewel. Arta*  
*in fine*



which the Priest alone doth Sacramentally communicate, are unlawfull, and therefore ought to bee abrogated: let him bee accursed.

Conc. Trid.  
Can. 8.  
Sess. 22.

Communion in both kinds:

Gregorie.] You haue learned what the blood of the Lamb is, not by hearing, but by drinking. Againe, The blood of Christ is not powred into the hands of unbeleeuers, but into the mouthes of the faithfull (people.)

De Consecrat Dist. 2.  
Quid sit sanguis. §.

Church of England.] The Cup of the Lord is not to bee denied to the lay people: for both the parts of the Lords Sacrament, by Christs ordinance and commandement ought to be ministred to all Christian men alike.

Artic. 30.

Church

Conc. Trid.  
cap. 3. Sess.  
21.

Church of Rome.] Although our Saviour did exhibit in both kinds, yet if any shall say, the holy Catholique Church was not induced, for iust causes, to communicate the lay people vnder one kinde, and shall say they erred in so doing, let him be accursed.

### Merit of workes.

Sunt non-  
nulli qui  
saluos se su-  
is virib<sup>us</sup> ex-  
ultāt suisq;  
precedenti-  
bus meritis  
redemptos  
se esse glori-  
antur, quo-  
rum profe-  
ctō assertio,  
inuenitur  
sibi metipsis  
contraria,

Gregorie.] There are some which glory that they are saved by their owne strength, and brag that they are redeemed by their own precedent merits; but herein they contradict themselves: for whilst they affirme that they are innocent, and yet redeemed, they frustrate the name of Redemption in themselves. Again,

gaine, if the blessednesse of the  
Saints bee acquired by mercy,  
not by merits, how is it said, He  
will render to every man accord-  
ing to his workes? If it bee  
according to his workes, how is  
it given of mercy? It is one  
thing (saith hee) to give accord-  
ing to their workes, another  
thing to give for their workes  
like. And from this ground  
hee makes this his confes-  
sion. I pray to be saved, not  
trusting to my merits, but pre-  
suming to obtaine that by thy  
mercie alone, which I hope not  
for by merit.

[Church of England] We  
are accounted righteous before  
God onely, by the merit of our  
Lord and Saviour Iesus Christ,  
by Faith, and not our owne  
workes: For to have assurance

R

in

quia dum  
innocentes  
se afferunt,  
et redemp-  
tos, hoc opus  
in se redem-  
tionis nome-  
enunciant. R  
1. 18. 1. lob  
1. 18. 23. 2  
Aliud est  
secundum  
opera, aliud  
propter ope-  
ra reddere.  
Idē 7. Psal.  
Pœnit.  
Idem in 1.  
Psal. Pœnit.

Art. 11.



Homily of  
goodworks

Rhem. An-  
not. in Heb.  
6. ver. 10.

Idem in 2.  
Tim. 4. 8.

in our workes, as by merit of  
them to purchase to our selves  
remission of sinnes, and eternall  
life, is blasphemy.

Church of Rome.] Good  
workes are meritorious, and the  
very cause of saluation, so farre  
that God should be uniuert, if he  
rendered not Heauen for the  
same. Againe, All good workes  
done by Gods grace, after the  
first justification, bee truly and  
properly meritorious, and fully  
worthy of euerlasting life, and  
that thereupon Heauen is the  
due and iust stipend, crowne or  
recompense, which God by his  
iustice oweth to the persons  
working by his grace, for he  
rendreth or repayeth heauen,  
as a iust Iudge, and not onely  
as a mercifull Giuer; and the  
Crowne which hee payeth,

not only of mardie, on faken  
or grace, but also of justice and  
shir ede tate, wote quiddi  
yd some of wot had made tige  
him

Worship of Images  
-you in some of the people not

Gregorie. In his Epistle  
to Serenus, Bishop of Maffia,  
saith: I have brotherhood seeing  
certain worshippers of images  
broke the said images and cast  
them out of the Church where  
they were, which you had, that no-  
thing made with hands should  
be worshipped, we praise, but  
wee thinke you should not have  
broken them downe. For Pain-  
ting is therefore used in Churches,  
that they which are un-  
learned, may by sight read that  
on the wall, which in booke  
they cannot. And what then should  
therefore have spared the

Greg. lib. 7.  
Epist. 109.

Conc. T. 1.  
c. 25.

Adorationē  
omnib⁹ mo-  
dis deuota.  
Lib. 9. Ep. 5.

Ap. 1. 2. 3. 4.  
Ep. 1. 2. 3. 4.

Conc. Trid.  
Sess. 25.

breaking of them, and yet re-  
strained the people from wor-  
shipping them, that the rude  
might haue had how to come by  
the knowledge of the Story, and  
yet the people not sinne in wor-  
shipping the picture.

**Church of England.** The  
Romish doctrine concerning the  
worshipping and adoration, as  
well of Images, as of Reliques,  
is a fond thing, vainly ima-  
ged, and grounded vpon no  
Warrant of Scriptures, but ra-  
ther repugnant to the Word  
of God, which nor should nor

**Church of Rome.** It teacheth, that the Images of Christ,  
the Virgin Mother of God, and  
other Saints, have chiefly in  
Churches to be had, and recei-  
ued, and what due honor & re-  
uerence is to be giuen vnto them.



The Popes Supremacie.

Gregorie. I say confidently, Whosoever calls himselfe, or desires to be called the **univerſall** Biſhop, in the pride of his heart, is the forerunner of Antichriſt. For the title of **univerſall** Biſhop is the puffed up royanrie, the word of pride, a new pompe, a perverſe ſolity, a raſh, a ſuperſtitious, a puffed up, an ungodly and wicked name, a name of ſingularitie, a badge of error, a name of hypocriſie, a name of vanity, and a name of blaſphemy. And writing to Eulogius Biſhop of Alexandria, hee makes this profeſſion: For mine own part, I ſeeke to increaſe in vertues, and not in words, for if you call me **univerſall** Biſhop, you deſire

Ego fidenter dico.  
Lib. 6. ep. 30  
Mauricio  
Augusto.  
Idem lib. 6.  
ep. 24. lib. 4.  
ep. 32. 34. 36  
38. 39.  
I. c. 1. 2. 3. 4.  
D. 1. 2. 3. 4.

Bell. de Por.  
lib. 2. c. 31.

Greg. lib. 7.  
ep. 30.

your selves to keepe that which you  
 confesse to be wholly in me: but  
 God forbid, let vs rather put  
 farr from vs these words which  
 puffe up pride and vanitie, and  
 moune to burie in the dust.

Church of England. I ha  
plain, that the Bishop of Rome  
challengeth this day a title that  
S<sup>r</sup>. Peter neuer had, that ge  
bly and godly men would not  
take upon him; that S<sup>r</sup>. Gre  
gorie utterly refused, and de  
tested, and called blasphemy.

Church of Rome, and  
Supremacie of the Bishop  
of Rome: wch the pceding  
teene severall Names or Titles  
as namelie, the Prince of Priests,  
the High Priest, the Vicar of  
Christ, the Universall Bishop,  
and the like, and from the  
high and mightie Titles  
may

they haue created this Article of faith. Wee declare, we pronounce, wee define, that euery creature vpon necessitie of saluation, must be subiect to the Bishop of Rome.

Thus briefly I haue giuen you the principall poynts of doctrine deliuered by Gregorie; and from these his seuerall confessions, I hope the Romanists will giue me leaue, to returne them their owne assertion: *If an Angel from heauen teach other doctrine* (Touching the books of Maccabees, the All-sufficiencie, and reading of the Scriptures, the Reall presence, Priuate Masse, Communion in both kinds, Merit of workes, Worship of Images, and the Popes Su-

*Subesse Romano Pont. omni humana creatura declaramus, dicimus, definimus, & pronunciamus omnino esse de necessitate salutis. Bonif. 8. in extran. de Maior. & Obed. Cap. Vnam Sancta &c.*

*Bull. Pij 4. Artic. 2.*



premiacy) I say with our ad-  
uersaries, If an Angel should  
teach other doctrine than  
(in these particulars) we haue  
receiued from Gregorie, we are  
not to heare him.

I proceed from Fathers to Councils; and vpon a viewe of the Fathers Doctrine, I will here conclude. Since the ancient Doctors are no Rules of our Faith, nor haue any power to bind (as Bellarmine confesseth,) since their bookes are sometimes purged; their authorities sometimes condemned as spurious and counterfet, as their Inquisitors confesse; since their Expositions without an yni forme consent, are sometimes decreed for an Article of Faith, sometimes

declined by their best learned Romish, ~~the~~ Card. Bellarmine, Andradus, Card. Cajetan, and Card. Baranius professe. And lastly, since the Scripture is the most certaine and most safe Rule of faith, and as it is acknowledged on both sides, I say to leaue this certaine and safe rule, and to follow the Fathers in all, and tread in their steps, as children doe in theirs, it is *Via Dubia*, a doubtfull and vncertaine way, it is *Via Deuia*, a wandering and By-way. All things would become ambiguous, doubtfull, wandering, vncertaine, and all helpelesse. **SECT. 193** And thus the Romish popes might knowe, what obedience ought to be given to Coun-  
cels

*Scriptura  
regula cre-  
dendi cer-  
tissima, su-  
periorique.  
Bellar.*

*Tollitur  
Cōstitutio  
aut horitas  
et non in  
Ecclesia e-  
tunc ambig-  
tunc dubia,  
pudentia,  
incerta, ne  
omnes mor-  
redantur de  
refect. Beck.  
Euch. Art.  
de Concil.*

*Tollatur  
Cōciliorum  
authoritas,  
et omnia in  
Ecclesia e-  
runt ambi-  
gua, dubia,  
pendentia,  
incerta, nā  
omnes mox  
redibūt ha-  
reses. Eeck.  
Ench. Art.  
de Concil.*

declined by their best lear-  
~~ing~~  
Card, cellar, and  
-a. b. SECT. XIII. b. c.  
Counsellor which was so highly  
exalted and opposed against  
to the same, were here called to  
lawful authorities, on which  
originals, and as it is confessed  
to the Roman Church, and  
and to follow the Father  
of the Church, the Roman  
Church, the Council of  
that consequence, in that  
they should be taken away.  
All things would become am-  
biguous, doubtfull, mauering,  
uncertaine, and all heresies  
would revive againe. And that  
the Romish profelyts might  
knowe, what obedience  
ought to be giuen to Coun-  
cels.



cels, Gregory de Valentia giues them this caueat: If you finde but an Episcopall Synod, or consent of diuers Diuines onely, affirming such a doctrine to bee the sentence of the Church, you are bound to beleue it, though it be a lie. Pardon me if I beleue them not: for our aduersaries giue iust cause of suspition, when their chiefest respect tends to the honour of Traditions, of Fathers, of Councils, and the sacred Word is made a byword of Obscuritie and Insufficiencie.

I speake not this, as if our Church did decline the authoritie of Councils; for wee profess that Generall Councils, are the representative Body, and as it were a little

*Si Synodus  
Episcopalis  
aut cōmu-  
nis cōsensu  
plurimum  
Theologorū  
statueret a-  
liquam pro-  
positionem  
esse propo-  
sita ab Eccle-  
sia ut de fi-  
de — tunc  
talis tene-  
retur, &c.  
Valent. in  
Tom. 3.  
disp. 3, q. 2  
punct. 5.*

Eliz. 1.  
Whitak.  
Rat. 4. ver.  
Camp.

Bell. de Ec-  
cles. & Co-  
cil. li. 1. c. 10  
in Initio.

little Modell of the whole Church. We approve the first foure Generall Councils, confirmed by our Church, and Acts of Parliament: wee acknowledge with reuerend *Whitakers*, The name of Councils is honorable, their credit singular, and their authority of great esteeme: nay more, wee testifie with learned *Bellarmino*, that Generall Councils are very profitable, and in some sort necessary (for the suppressing of heresies) yet (saith hee) they are not absolutely and simply necessary, and of this I am easily perswaded for this reason. First, because the Primitive Church for the first three hundred yeres had no Generall Councils, and yet perished not: Againe, as the Church

Church during those three hundred yeeres continued safe without generall Councils, so without doubt it might haue continued three hundred yeeres more, and againe six hundred yeeres after that, and so likewise a thousand yeeres more: for in those (first) times, there were many heresies, many schismes, many vices & abuses, all which notwithstanding they wanted the assistance of generall Councils, could not endanger the Catholike Church.

But admit that Councils were simply necessarie, (which Bellarmine denies) yet their calling must be answerable to their beginning, and therefore let vs first inquire by what authoritie they were first called, and ob-



serue how the Commission hath beene executed from time to time, by warrantie of the first Author.

Num. 10.  
1, 2.

We reade in the booke of *Numbers*, that the Lord commanded *Moses* to make two Trumpets of siluer, that hee might vse them for calling of the Assembly. *Moses* according to Gods Law, did assemble the people, and

Deut. 33. 5.

saith the Text, *Moses was king in Iesurum*, when the heads of the people, and the tribes of *Israel* gathered together. *Moses* then had *Im Regale*, a Regall power, (although in propriety of speech hee were no King) and by this Regall power hee assembled the people, and this authoritie was executed by him as by a

King.

Kings. This right was assumed by him by King David, by King Solomon, by King Asa, by King Jehoshaphat, and so from Moses to the Maccabees they all practised the same power of calling assemblies, as Kings & Princes, and there was none of Gods Prophets, I say not any one that either opposed, or prohibited these assemblies. At the coming of Christ this commission was renewed, but not altered, there was no new order for calling them, other then had bin taken in the old Law, as soon as kings received the Christian faith, they exercised the same power of calling assemblies, which was first granted to Augustus and Emperors of Rome.

The first Council of Nice  
it was the first and best Ge-  
nerall Assembly, and was  
summoned in the Christian  
world, after the Apostles  
time; and this was called by  
the Emperor *Constantine the  
Great*. The second  
The second generall Coun-  
cell at *Constantinople* was  
called by the Emperor *Theo-  
dofius the elder*. The third  
The third at *Ephesus* by  
the Emperor *Theodofius the  
younger*. The fourth  
The fourth at *Chalcedon*  
by the Emperor *Marcellian*  
and *Miltian*. These four  
generall Councils are like-  
ned by *Gregory* to the four  
Evangelists, and these had  
their right calling by Kings  
and Emperours.



by the Bishop of Rome.

If wee looke vpon particular Councils, it will appeare, they were likewise called by Kings and Princes in their severall dominions, for many ages. The first Council of *Arles* was called by *Constantine the Great*. The Council of *Aquileia*, was called by the Emperors *Valentinian* and *Theodosius*. The first of *Orleans*, by king *Clodoveus*: the second of *Orleans*, by *Childebert* the French King, and this manner of calling assemblies by Kings and Emperors continued from *Moses* to *Constantine*, and from *Constantine* to *Arnulphus*, about 2400. yeeres: for otherwise if this new assertion must take place:

D. Andrews  
in his Ser-  
mon of cal-  
ling Assem-  
blyes.

Cusan. Cō-  
cord. Cath.  
lib. 3. ca. 13.  
& 16.

place: *The Pope must call  
Councils; the first foure Ge-  
nerall Councils, which all  
Christians had in such reue-  
rence, not one of them is  
a lawfull Council, nay,  
saith our Reuerend and lear-  
ned B. Andrews, The Church  
of Christ hath to this day neuer  
a General Council, Vñ limit,  
with one wipe wee dash them  
out all, wee haue neuer a one, no  
not one.* And that you may  
know it is not the testimo-  
nie of the Protestants alone,  
Cardinall *Cusanus* doth wit-  
nesse with vs, that all the  
Generall Councils to the  
eight, inclusiuely, were all  
called by the Emperours;  
and that wee may iustly  
charge the Pope of Vsurpa-  
tion, both in calling, and af-

assuming a preheminance  
of place and dignitie in  
Councels, the Cardinall  
makes this confession: *I e-*  
*uermore finde that the Em-*  
*perors and their Iudges with*  
*the Senate, had the gouerne-*  
*ment, and Office of Presidence,*  
*by hearing and conferring of*  
*matters, and that they made*  
*Conclusions, and Iudgements*  
*with the consent of the Councell,*  
*and without any further Com-*  
*mission.*

Those men therefore that  
are so earnest in calling vp  
on vs for Councells, should  
first shew vs the lawfull cal-  
ling of their assemblies. If  
Demetrius and his fellowe  
craftsmen will assemble to-  
gether of their owne heads,  
and keepe a shouting and  
crying

*Semper in-*  
*uenio Impe-*  
*ratores et*  
*Iudices suos*  
*cum Senatu*  
*Primum*  
*habuisse &*  
*officiū Prae-*  
*sidentia per*  
*interloquu-*  
*tiones, et ex*  
*consensu Sy-*  
*nodi sine*  
*mandato*  
*conclusiones*  
*et iudicia*  
*fecisse. Cu-*  
*san de Con.*  
*lib. 3. c. 16.*



crying for the great danger  
 of their Religion, this shew  
 will prooue a ryot, and is  
 punishable by the Lawes of  
 God and man: away there-  
 fore with this confusion, a-  
 way with *Demetrius* assem-  
 blies. If Pope *Innocent*, the  
 Third will assemble in his  
 owne name, contrary to  
 the Commission granted to  
 Kings and Princes, by ex-  
 presse warrant from Gods  
 owne mouth; if, I say, con-  
 trary to Gods command,  
 after a continued succession  
 in the right of Kings and  
 Princes for 2400 yeeres, he  
 will vsurpe the right of cal-  
 ling Councells, the Pope  
 will not bee found *Inno-*  
*cent*, nor his assemblies law-  
 full: for the Towne clerke  
 of

of Ephesus could tell Demetrius and his fellows y<sup>e</sup> if they enquire any thing, concerning matters, it (must) be determined in a lawfull assembly.

Acts 19.39.

The promises of Christ, no doubt, are many and gracious to his Church, but they are annexed to a condition, (if they come together in his Name.) the condition, then being once broken, the Obligation to the Church and Councell, becommeth voyde, of none effect. It will not be amisse therefore to understand what it is to assemble in Christs Name, and then see whether the Church of Rome hath performed her second dutie in her assemblies or not also.

the

It

.21.01.28A

It cannot be denied, that they are said to assemble in Christs Name, whom neither respect of private gain induceth, nor the ambitious desire of honour inuiterh, nor the prick of hatred and enuie incite and drive forward, but whom the inflamed loue of peace, and the feruent affections of Christianitie impell, and move the spirit of contention. Surely these conditions are requisite to their right calling; and these were anciently performed in the first foure Generall Councils, (to which our Church subscribeth;) but as their owne Cardinal *Gussetus* protested, that the authority of Councils doth not depend upon the



the Pope; so likewise their owne learned *Fernus* professeth, that in matters of Faith, and things which concerne the conscience, it is not sufficient for them to say, Wee will and command, but you must consider in what manner the Apostles dealt in their Assemblies: they came together in simplicitie of heart, seeking onely Gods glory, and the saluation of others, no manuell therefore if the Spirit of God was in that Councell: but (saith hee) *Nos aliter convenimus*: Our meeting is in another manner, namely with great pompe, and seeking our selues, and promising to our selues licence upon fulnesse of power to doe any thing; and this being said, how is it possible for the Spirit of God to approve such

*Nos aliter convenimus nempe cum magnâ pompâ, nosq; ipsosquarim, atq; nobis collacemur. nihil nobis non licere de plenitudine potestatis, & quomodo spiritus sanctus eiusmodi*

conuentum  
probare pos-  
sit. Eerus  
super Acts  
15.

such assemblies. Here then  
wee haue ouerlearned Ad-  
uersaries confessions, that  
two principall conditions  
anciently in vse, are both  
abrogated by the later  
Councils, the one is, The  
Pope calls Councils, that  
hath no right to call them  
the other is, That they  
assemble in their owne  
name, and for their owne  
end, not for the Catho-  
lique peace, and Christian  
Charitie. And thus much  
briefely concerning the au-  
thoritie of Calling Coun-  
cells.

Let vs take a short view  
of Councils in all ages, and  
withall let vs adde to the  
Popes vnlawfull Calling  
the errors of Councils, the

uncertaintie of their Canons, the manifest forgeries of ancient Decrees, the palpable and grosse suggestions of new deuised Acts, with their senselesse condemnation of true Decrees and Canons, that make against their Romish Faith, and Trent Doctrine, and tell mee if these men haue any cause or reason to equall Councells with the Scriptures, or to build vpon them in matters of Faith, or to claime them all for theirs, when by their owne ensuing testimonies, they are doubtfull which are right, which are false, which are lawfull, which are counterfet. And lastly, when they are not agreed



amongst themselves, whether Councils rightly called, are infallible, or stand subiect vnto errour.



### SECT. XV.

*Councils, which our aduersaries pretend, as a chiefe bulwark of their faith, giue no support at all to the Romish Religion: as it is prooued by particular objections made against seuerall Councils, in all ages by the Romanists themselves.*

**C**ardinall Bellarmine, who formerly told vs, the Church of God might safely subsist without Councils, giues vs likewise to vnderstand by

way

way of preuention, that the  
 Bookes of Councells, being neg-  
 ligently kept, doe abound with  
 many errors: and heereby  
 we may guesse what is like  
 to be the doctrine of those  
 Councells that are guiltie  
 of such errors; and what  
 will bee the issue of that  
 doctrine that depends vp-  
 on such Councels. Whe-  
 ther errors haue crept in by  
 the negligence of the kee-  
 pers, I cannot tell, but sure I  
 am, many generall and par-  
 ticular Councels haue erred,  
 many Decrees and Canons  
 of Councells, which are  
 produced for the Romane  
 Religion, are acknowledged  
 by themselves to bee spuri-  
 ous, & counterfet: and ma-  
 ny true Canons and Coun-  
 cels,

*Libri Con-  
 ciliaris neg-  
 ligenter  
 conseruati  
 sunt, &  
 multis vi-  
 tiis scatent.*  
 Bel. de Con-  
 cil. l. 3, c. 2.

cels, which make against their Trent faith, are condemned by our aduersaries as fallible and erronious, as shall appeare by their owne seuerall confessions in all ages, from the time of Christ till the dayes of Luther.

The first  
Age, to 100  
ycceres.

Marke 14.

*Errauit in  
fide pernicio-  
sissime Cai-  
phas cum v-  
niuerso Co-  
cilio cū in-  
dicauit Ie-  
sum blas-  
phemasse.  
Bellar. de  
Conc. auth.  
lib. 2. c. 8.*

In the first Age.] The Councell at Hierusalem, gathered vnder the High Priest, wherein Caiphas was Prefident, sought testimony against Iesus: and excommunicated those who confessed Iesus to be Christ. Bellarmine tells vs, Before the coming of Christ, the Councils of the Iewes could not erre; but (saith hee) Caiphas with the whole Councell did erre perniciously, when they adiudged Christ a blasphemer. And this



this may serue for a leading  
case, to shew that Councils  
may erre, as they haue erred  
in the first Age.

In the second Age. ] In  
the yeere 102, the Council  
of *Antioch* is cited by *Gret-*  
*serus*, by *Turrian*, by *Baroni-*  
*us*, for the Worship of Ima-  
ges: yet neither *Merlin*, nor  
*Crabbe*, nor *Surius*, nor *Ni-*  
*cholinus*, publishers of the  
Councils euer mention it;  
and *Binius* who produceth  
it, doeth acknowledge to  
haue receiued it from *Baro-*  
*nus*, and *Baronius* returnes  
his Author for the Iesuite  
*Turrian*, and *Turrian* profes-  
seth that *Pamphilus* found it  
in *Origens* Librarie. And  
this may serue to shew, that  
some Councils are deuised

The 2. Age,  
Ann. 100.  
to 200.

Coke cen-  
sura Patrū.  
pag. 137.

to prone the Trent doctrine, and the rather, because worship of Images requires Antiquitie, and Consent of Bishops, to proue it an Article of Faith.

The 3 Age.  
Ann. 100.  
to 300.

*Huius Provincialis Concilii decreta non recipit Catholica Ecclesia.* Bin. in marg. Concil. p. 149.

In the third Age] In the yeere 258, the third Councell of Carthage had fourescore and seuen Bishops; but saith Binius: *The Catholique Church doeth not receive the Decrees of this Councell.* And the reason is pregnant; This Synod toucheth the Popes Supremacie: for when as *Stephanus* Bishop of Rome called himselfe *Episcopus Episcoporum*, The Bishop of Bishops; Saint Cyprian and the whole Councell opposed that new Title. And this may serue to prooue that some

some Councils rightly called, are discovered by our aduersaries, when they make against their Trent faith.

In the fourth Age] In the yeere 317, the Councell of *Sinuessæ* is pretended to consist of 300 Bishops, besides Presbyters and Deacons; and this Councell is cited especially for the Popes Supremacie: yet *Binus*, the publisher of the Councils professeth: that this Councell *Although it deserue great credit for the Martyrologies of the Church, yet very many learned men account the Actes to bee spurious, and of no force and validitie.* And this may shew the faith of their Supremacy is grounded vpon vn-certain & doubtful Coūcels.

The 4. Age  
Ann. 300.  
to 400.

*Doctissimo-  
rū plurimi  
hac Acta  
spuria &  
nullius pon-  
deris esse,  
validis sanè  
argumentis  
probare co-  
nari sunt.  
Concil. Si-  
nuess. Bin.  
p. 184.*



Bellar. de  
Vnct. li. 1.  
cap 4.

Raynold. &  
Hart. cap 9.  
Diuis. 2.  
p. 575.

The first Generall Councell of Nice was called in the yeere 325, and is cited by Bellarmine in the 69 Canon, to proue *Extrema Vnction* a Sacrament, and Mr. Hart saith, *This Councell hath 80 Canons, and in those Canons the Patriarkes are said to rule their subiects, as the Pope is head of all the Patriarkes, like Peter. Yet 60 of these Canons were denied by Alipius Bishop of Tagasta, by Cyril Bishop of Alexandria, by Atticus Bishop of Constantinople, and by St. Austen, and the Councell of Africa, who allowed only twentie, and, saith Contin their Lawyer: Their bastardie is proued euen by this, that no man, no Gratian himselfe durst alleadge them.*

*them.* And this may serue to shew, that some counterfet Canons by their owne confessions, are produced for their doctrine of Faith and Sacraments.

The Councell of *Eliberis* ] In the yeere 328 decreed, *That no Images should bee set up in Churches*: *Baronius* answeres: *I suspect some iugling in this Canon.* *Bellarmino* answeres: *It was a Councell consisting but of nineteene Bishops, & a Prouinciall Councell, not confirmed, (by the Pope) and it seemeth to haue erred in o:her Decrees.* Heere one Cardinall seemes to allow the Councell, but not the Decree against Images; the other disallowes the whole Councell as fallible,

*Placuit picturas in Ecclesia non debere.*  
Canon 36.  
*Suspicio in illo Canone imposturam*  
Bar. An. ad an. 57. nu. 121.  
Bell de Imag. l. 2. c. 9

both in that and other Decrees. Howsoever this may serue to shew, that there were Protestant Bishops in those dayes, who made publique protestation against making and worshipping of Images, and yet neither Canons nor Councils must be allowed, if they make against an Article of their new Creed.

The Council of Millan was cited in the yere 355, and was vniuersall, and consisted of three hundred and more Bishops: and yet this Council did erre in the cause of *Athanasius*: for (saith *Zozomen*) Whereas 300 of the *Westerne Bishops* had consented that *Athanasius* should bee deposed from his Bishopricke, there were

*Dyonisius.*  
*Eusebius.*  
*Paulinus.*  
*Lucifer.*  
*Rodanus.*  
*Zozom.*  
 l. 4. c. 8.



were onely five against fifteene  
score that withstood it.

The Councell of *Ariminum* was cited in the yeere  
360, and was vniuerfall, and  
consisted of 600 Bishops:  
but (saith *Austen*) *Hereticall*  
*impietie* under an *hereticall*  
*Emperour* assayed to ouerthrow  
the trueth, the multitude being  
deceined by the subtiltie of a  
few. And saith *Hicrom*: In  
the name of vnitie and faith,  
*Infidelitie* (was decreed) and  
written. And these are Eui-  
dences, that generall Coun-  
cels haue erred, & may erre.

In the fift Age ] In the  
yere 455, the generall Cou-  
cell of *Chalcedon* was called;  
it consisted of 630 Bishops,  
and decreed, that the Church  
of *Rome* should haue the prima-  
cie,

*Multis pau-  
corum frau-  
de deceptis.*  
Aug. contr.  
Maxim. lib.  
3. cap. 14.

*Nomine v-  
nitatis et fi-  
dei infideli-  
tas scripta  
est.* Hier. ad-  
vers. Lucif.

The 5. Age  
Ann 400.  
to 500.

Conc. Chal.  
Can. 28.

Bellar. de  
Rom. Pont.  
l. 2. c. 17.

cy, because the city of Rome was  
the Empire of the whole world.  
This reason was so vnplea-  
sing to Pope Leo at that time  
and the Romanists in these  
daies, that C. Bellarmine co-  
plaines: It was the Decree of  
a great Councell, but not law-  
fully made, and therefore of no  
force and authoritie: for (saith  
he) not onely the Popes Legates  
reiected that Decree in the  
Councell, but Pope Leo him-  
selfe, who confirmed the rest of  
the Decrees, condemned it.  
And this may serue to shew  
that the reasons and decrees  
of 630 Bishops, are no de-  
crees, no reasons, if the Pope  
or his Legats doe not allow  
them.

The 6. age.  
Ann. 500.  
to 600.

In the sixt Age ] The fift  
Generall Councell of Con-  
stan.

Constantinople was called, in the  
yeere 553, wherein both  
Pope Vigilius himselfe, and  
three Chapters of his Decrees,  
were condemned as hereticall,  
and accursed. And this may  
serue to shew, that the Pope  
may bee an *heretike*, that a  
Councell is aboue the Pope,  
who haue authority to con-  
demne him or his Decrees,  
as they find occasion; and  
that the Decrees of former  
Councils may be corrected  
by the latter; and conse-  
quently, there is no certain-  
tie, no infallibilitie in Pope  
or Councils.

In the seventh Age] The  
sixt Generall Councell was  
called at Constantinople, in the  
yeere 681, and is pretended  
by *Crabbe* & *Surius* to haue

nine

Crak. def.  
Eccl. Angl.  
cap. 22.

Lege Libe-  
rari Breui-  
rium ca. 22.  
& Pontifi-  
cale in vitā  
Vigilij.

The 7. Age.  
Ann. 600.  
to 700.



Bel. de fact.  
 Beat. l 5. c.  
 19. & l. 2.  
 de Confir.  
 cap 40.  
 Surius Can-  
 did. lectori.  
 Garanza  
 Sum Conc.  
 in Corcil. 6  
 Constant.

*Tuò dicere  
 possumus.*  
 Bel. de Pöt.  
 lib. 4. c. 11.

*nine Canons, whereof the se-  
 venth is cited by Bellarmine  
 for Inuocation of Saints, yet  
 their owne Surius tells vs:  
 Those nine Canons are falsely  
 ascribed to the sixth Synod; yea,  
 these Canons are false and coun-  
 terfet, saith Garanza. Againe,  
 this Synode condemned  
 Pope Honorius for a Mono-  
 thelite. But, saith Bellarmine,  
 wee may safely say, the Fathers  
 did undeseruedly reckon Ho-  
 norius amongst heretikes, be-  
 ing deceived by false reports,  
 and not understanding the E-  
 pistles of Honorius. Hence  
 we may observe, that some-  
 times an Article of Faith,  
 (as namely, Inuocation of  
 Saints) is confirmed by our  
 aduersaries, from the autho-  
 ritie of a generall Council,  
 when*

when it is knowne and confessed by themselves to bee counterfet: and sometimes the Pope himselfe is adiudged an heretike by a Generall Councell, when as for the honour of the Popps Supremacie and Infalibilitie, the whole Councell must bee condemned. Lastly, if from the Decrees of this Generall Councell, we shall note the errors of Councils in generall: *Albertus Pigghius* a learned man (saith *Canus*) doeth demonstrate by many arguments, that the *Aets* which beare the name of the sixt and seventh (Generall) Councils, containe many errors.

In the eight Age] The second Councell of Nice, called in the yeere 788, and  
ter-

*Canus* loc.  
Theol. li. 5.  
cap. 1.

The 8. Age  
Ann. 700.  
to 800.

Bell. de Pōt.  
lib. 4. c. 11.

Vſperg. an.  
793. & Fig.  
de Act. 6. &  
7 Syn. ad  
Lectorem.

termed (the *Seventh* General Councell:) pronounced *Anathema* against Pope *Honorius*. What answer therefore can bee made to this Councell? *Bellarmino* replies: *This Councell was de- ceined by the Presidents of former Councells*. This generall Councell then did not onely erre, but by this rule wee hath no certaintie, that other Councells are free from errour. And to speake plainly and truely, this accursed Councell, that by blood and vsurpation first set afoot the worship of Images: *This Synod* (saith *Vſpergensis*) *was reiected in the Councel of Frankford, as utterly void, and not to be named the Seventh, nor any thing else.*

In



In the ninth Age] In the yeere 867, the Eight Generall Councell of Constantinople decreed with the consent of 383 Bishops, that whomsoever Photius, Patriarke of Constantinople did depose or excommunicate, the Pope might not restore nor absolue; and whomsoever the Pope did depose or excommunicate, Photius might not absolue nor restore. Touching this Synod, Bellarmine answers: This Councell did erre, because the Popes Legates did contrary to the Popes instructions. He that shall read the Decrees & Canons of a Generall Councell, ratified and declared by almost 400 Bishops, would thinke it strange, that they al could erre in a point of faith, viz. touch-

The 9. Age.  
Ann. 800.  
1090.

Turrian li.  
de 6. 7. & 8.  
Synod. p. 93

Bellar. de  
Conc. auth.  
lib. 2. c. 11.

touching the Popes Supremacie; and it is no lesse to be wondred, that the Popes Legats, (either through ignorance or wilfulnes) should so much digresse from the Popes instructions, as to determine things contrary to his command: but the truth is, as the former Councell (by the Cardinals confession) was led by the Presidents of other Councils, to oppose the Popes Supremacy: so likewise this Councell had power and authority in their dayes, to create and confirme their Decrees and Canons against Head and members, notwithstanding the Pope or his Legats had imposed contrary instructions.

In

In the tenth Age] In the  
yeere 963, a Roman Coun-  
cell vnder *Otho* the Empe-  
rour was called, wherein  
Pope *Iohn* the twelfth was  
deposed, and *Leo* the eighth  
was substituted in his room.  
*This Synod (saith Binius) was  
unlawfull, because the Bishops  
assembled without the Popes au-  
thoritie. And thus one Cou-  
cell did erre, being misled  
by the presidents of others;  
a second, for want of good  
Instructions; a third, for  
want of a right calling: yet  
all tend to this, rather to  
condemne all Councils of  
errours, then suffer the  
Popes Supremacie, and an  
Article of Romish Faith,  
(which almost all Councils  
did condemne) should bee  
vio-*

The 10. age  
Ann. 900.  
to 1000.

Bin Not. in  
Conc. Rem.  
sub Ottone.  
p. 155.



The 11. age  
Ann. 1000  
to 1100.

Conc. Rom.  
sub Nich. 2.

Grat. de  
Consecr.  
dist. 2. cap.  
Ego Beren-  
garius.

violated, and infringed.  
In the eleventh Age] In  
the yeere 1059, a Councell  
at Rome was called vnder  
Pope Nicholas the Second,  
where it was decreed: Not  
onely the Sacrament of Christs  
body, but the very body of  
Christ, was handled, broken, and  
chewed with the teeth of the  
faithfull. This decree was  
thought very doubtfull, and  
dangerous by the Roma-  
nists themselves; insomuch  
as the Glosse vpon Gratian  
giues this caueat: *Vnlesse you  
rightly vnderstand these words  
of Berengarius Recantation, you  
will fall into a greater heresie  
then Berengarius himselfe.* And  
hence wee may learne, that  
a Councell confirmed by  
the Pope, (which Bellarmine  
saith,

saith, *cannot erre*) decreed that doctrine of faith, which neither the Pope, nor his Church dare avow for Catholique Doctrine at this day.

In the twelfth Age ] In the yeere 1120, the Councell of *Turon* decreed, That the Eucharist giuen to sicke folkes, should bee dipped in the cup, that the Priest might truely say, *The bodie (and blood) of our Lord Iesus Christ.* Bellarmine saith, that this Decree was amended: for in the third Councell of *Bracara*, the bread was forbidden to bee dipped; and it is objected, that Christ did giue it in both kinds distinctly, the bread apart by it selfe, and the cup by it selfe, although the Councell  
did

The 12. age  
Ann. 1120.  
to 1200.

Burchard.  
lib. 5. c. 9.

Bellar. de  
Euch. lib. 4.  
cap. 26.

Idem. Ibid.

did not thereupon conclude it should bee given in both kinds. Heere wee see Councell against Councell, and by *Belarmine's* testimony, neither of both decreeing an Article of Faith according to Christs Institution.

The 13. age  
Ann. 1200.  
to 1300.

*Venere  
multa tum  
quidem in  
consultatio-  
ne, nec de-  
cerni tamen  
quicquid a-  
pertè potuit  
Plat. de vitâ  
Innocent. 3.*

*Concilium il-  
lud genera-  
le quâ more  
Papali grâ-  
dia fronte  
primâ præse*

In the thirteenth Age] In the yeere 1215, the Councell of *Lateran* was called, and many things (saith *Platina*) were consulted upon, but nothing plainely defined, by reason of some wars which Pope *Innocentius* sought to compose, and died at *Perusium*. But *Math. Paris*, who was living at that time, professeth plainly, That the same Generall Councell, which made a great flourish at the first, ended in ieasts and laughter, where.



whereby all the Arch-bishops, Bishops, Abbots, Deanes, Archdeacons, and all commers to the Councell were deluded. And hence wee may learne what certaintie of faith the Romanists are like to haue for their grand poynt of *Transubstantiation*, (where it was first decreed for an Article of beliefe) when as (by the testimonie of their owne Writers) there was nothing plainly defined, and the whole Councell concluded in ieafts and laughter.

In the fourteenth Age ]  
In the yeere 1302, Pope Boniface the Eight called a Councell at Rome, where he excommunicated Philip the French King, and about the same time, the King summons

*tulist in ri-*  
*sum et scō-*  
*man desist.*  
Math. Par.  
Hist. Min.

The 14 a<sup>g</sup>.  
Ann. 1300.  
to 14 0.

Nacl. An.  
1300. &  
Papir. Mas.  
in vita Bo-  
nif. 8.

mons a Councell at Paris, and therein appeales from the Popes sentence, and incites his Prelats and Barons against him, and withall publikely declares, *That the Pope was worthy to bee deposed, for heresie, for symonie, for murther, and other capital offences.* This is witnessed by their owne *Naclerius*, and *Papirius Massonus* in the life of *Boniface*. Here you may see Councell against Councell, the one contending for the Pope, the other for the Emperour, the Bishops of *Italie* maintaining Appeales to the Pope, the Bishops of *France* cōmanding Appeales to the Councell; the one withstanding the Supremacie of the Bishop of *Rome*, the

the other obeying it as an  
Article of Faith, yet both  
members of one body, and  
professing one and the same  
Faith, vnder one Head, the  
Pope. And hence we may  
observe, there is no Vnitie  
betwixt Head and Mem-  
bers, no consent among the  
Bishops, to rely vpon Coun-  
cils.

In the fifteenth Age] In  
the yeere 1409, the Coun-  
cell of Pisa was called by  
the Pope, but is now con-  
demned by the *Inquisitors* in  
their Catalogue of bookes  
forbidden: and the reason  
is giuen by their owne Au-  
thors, *Gregory the twelfth*, and  
*Benedict the thirteenth* were  
deposed, as *Heretiques* and  
*Schismaticques*: nay more,  
T when

The 15. age  
Ann. 1400.  
to 1500.

Index Ex-  
purg. Ma-  
drid p. 22.  
Platin. in  
Greg. 12.



Anton. 3.  
part. ca. 5.  
& Bin. in  
Conc. Pifa.  
& Gobe.  
Pader. de  
hoc Conc.  
& exco. Bin.

when Gregory, (who was a true and lawfull Pope by the testimony of *Binus*) had commanded his Cardinals, that they should not attempt it: they, not regarding the Popes Supremacy, appealed from the Pope to a *Generall Councell*. And hence wee may obserue, that neither Council, nor the Popes Cardinals, receiued the Popes Supremacie for a point of Faith, (as it is now taught & beleeued) for then certainly, as they would not haue opposed him, so they could neuer haue deposed him. And as concerning the validitie of Councils, it is manifest, that as two Popes were condemned by a Councell, so likewise that

Coun-

Councell (and the like may befall any Councell that tends to the prejudice of the Popes prerogative; is reiected by the Inquisitors with a *Doleatur*, not to be named amongst Councells. Briefly, there is no infallibility, no certaintie in Councells, nor in their Decrees & Canons, when they may be received or reiected at their pleasure, accordingly as they make for the Pope and his doctrine or against it, as may appear by the ensuing testimonies of this Age.

The Councell of Constance I was called in the yeere 1414, by Iohn the 23<sup>rd</sup>. This Councell (saith Bellarmine, touching the first Sessions, where they define the

Bellar de  
Concil. &  
Ecclef. lib. 1  
c. 7.

Greg. A-  
naly. Cath.  
l. 8. c. 7.

Councell aboute the Pope)  
was reiected by the Councell of  
Florence, and the last Councell  
of Lateran: but touching  
the last Session, (wherin the  
Communion in one kinde  
contrary to Christs Instituti-  
on) was decreed: *ab omni-  
bus Catholicis recipitur*, Pope  
Martin the Fifth, and all Catho-  
likes receiue them. And here-  
in, if you please, you may  
likewise credit their owne  
Gregory de Valenza, who af-  
firmeth vpon his credit, that  
the Decrees of the Councell of  
Constance, haue no certaine au-  
thortie, but those onely which  
were approued by Martin the  
Fifth.

The Councell of Florence  
was called in the yere  
1430, whereby it is preten-  
ded.



ded, that the Christians of Armenia and India, consented to the Roman Church: but *Binius* the compiler of the Councils tells vs it is doubtfull and vncertaine, Whether the Armenians continued at the Councell of Florence; or whether after the departure of the Grecians, and Armenians, there were some other Sessions of the Council continued, which have not been recorded, or whether there had bene an other Synod gathered the same yeere. Here is nothing but certaine vncertaintie in this Council.

The Council of Basil was called in the yeere 1431, and is reputed General, yet it is neither generally approoved nor re-

Bin. Tōm 4  
Conc. p. 503

Lud. Viv. in  
Aug. lib. 20.  
de Civitate  
Dei. c. 26.

Piggh. in  
Hierarch.

Conc. Con-  
stant. Sess. 4.

ceived: For the Dominicans objected it was no lawfull Councell; the Minorites on the other side, answered it was true and holy; and called the Dominicans Heretikes for slandering the authoritie of the Councell: (and saith Kines) the matter had come to a shrewd passe, if Pope Sixtus had not forbid that dispute any longer. And for a conclusion of this poynt, ~~Albertus~~ Pigghino confidently affirmeth, That both the Councell of Constante, & Councell of Basile were shamefully: they decreed against the order of Nature, against the manifest Scriptures, against the authoritie of Antiquitie, and against the Catholike Faith. And if you require a reason how they fell into this shamefull

bound

& T

er-

errour, the reason is pregnant: *They decreed the Council about the Pope.*

Thus if wee reflect vpon the Decrees and Canons of Councils, many counterfet and spurious Acts are suggested and forged in behalfe of their Romane Doctrine. The Council of *Simueffa* is cited by *Bellarmino*, to proue the Pope about a Council, yet this is condemned (saith *Binius*) by many learned Writers. The Council of *Chalcedon* is cited by *Aquinas*, to proue the Pope vniuersal Patriarke of the world; yet there is no such Decree extant in the Council. The Council of *Nice*, in the 69 Canon is cited by *Bellarmino*, to proue

Con. Basil  
Sess. 33.

Aquin. in  
opusc. cont.  
errores Greg.  
corum ad  
Vibanum  
4. Pont.  
Maximum.



*Confirmation* a Sacrament, yet that Canon is reiected by *Baronius*. The Councell of *Constantinople*, in the ninth Canon is produced for *Invocation of Saints*; yet this Canon is reiected as counterfet (saith *Caranza*.)

Againe, looke vpon the true Canons and Decrees of Councils, if they be found to make against the Roman faith and doctrine, they are reiected or condemned as erroneous. The Councell of *Eliberis* decreed against the making and worshipping of Images: what saith *Baronius* to this Councell: I suspect some iugling in this Canon. The Councell of *Pisa* is condemned by the Inquisitors among the forbidden books why?

why? the cause is euident,  
it toucheth the Popes Su-  
premacie; for *Gregorie the*  
*twelfth*, and *Benedict the thir-*  
*teenth*, were deposed, saith  
*Platina*. The Councell of  
*Laodicea* is corrupted, and  
instead of *Angels*, they haue  
inserted the word *Angles*:  
why? the reason is preg-  
nant: it forbids *Inuocation of*  
*Angels*. The General Cou-  
cell of *Constantinople* did erre,  
and the Popes Legats did  
contrary to the Popes In-  
structions; why? the rea-  
son is euident, the Councell  
decreed, that the Pope  
should not absolue whom  
the Patriarke did depose.  
The Councell of *Constance*  
is condemned of error,  
onely in the first Sessions:

Why is it they decreed the  
 Council about the Pope.  
 Again, their Canons are  
 received in the latter Sessi-  
 ons; Why is it they decreed  
 the halfe Communion which  
 is now received for an Ar-  
 ticle of Faith. Alas thus  
 some Canons and Councils  
 are forged, some true and  
 Orthodox are condemned,  
 some Sessions are approved  
 by the Popes Legats, others  
 rejected by the Popes Car-  
 dinals and Prelates, inso-  
 much it was rightly obser-  
 ued by Ludovicus in Them the  
 Councils are of account with  
 them, when they make for them,  
 but if they make against them,  
 they make no more account of  
 them, then of a Council of no-  
 men, printing in a common  
 bath,

V. in Aug.  
 de Ciuit.  
 Dei l. 20.  
 cap 26.



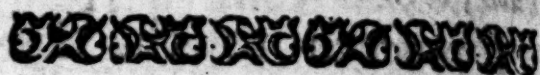
*bath, or a Weauers Shoppe.*

I proceed to the fixteenth Age, wherein the Grand and admired Councell of the Papall world; I meane the pretended Generall Councell of Trent shalbe examined.



SECT.





## SECT. XVI.

*The Councell of Trent, which is the maine pillar, and last resolution of the Romane Faith, is of small or no credit at all, because it was neither lawfully called, nor free, nor Generall, nor generally received by the Romanists themselves.*

**A** *Vguſtus Thuanus*, a chiefe Senator and Counsellour to the King of France, tels vs, that Pope *Paul the third* summoned a Councell at *Manua*, and from thence translated it to *Vincentia*: and, because the Princes of Germanie could

could not agree vpon the place, assigned *Trent*, a citie seated vpon the confines of Germanie and Italie, where this Councell was called in the yeere 1546. This Councell then was called by the Popes vsurped power, not by the Emperor, & for that cause falls within the compasse of *Demetrius* assembly, which wanted a right and a lawfull calling. But let vs see with what esteeme and authoritie this Councell is receiued in the Roman Church. Cardinall Bellarmine tels vs: If we take away the authoritie and credit of the present Church and Councell of *Trent*, the Decrees of other Councells, and the whole Christian Faith may bee called in que-

*Si tollamus  
authoritatē  
præsentis  
Ecclesiæ &  
præsentis  
Concilii, in  
dubiū reuo-  
cari possunt*



omniū alio-  
rum Conci-  
liorum de-  
creta, et to-  
ta fides  
Christiana.  
Bell. de ef-  
fect. Sacra  
lib 2. c 25.

question. This Iesuite, who  
first assured vs, That the  
Church might continue safe  
without Councils, (if occa-  
sion required) at least two  
thousand yeres: now, with-  
out any regard to the sacred  
Gospel of Christ, professeth,  
That if the Roman Church  
and Trent Council were  
remoued, the Faith of all  
Christians would be indan-  
gered: and Campian his fel-  
low Iesuite, as a man rai-  
shed with the fame of that  
Synod, proclaimes to after  
ages: *The elder that Council*  
*waxeth, the more it will flou-*  
*rish:* and as a true Romish  
Profelyte cries out, to the  
astonishment of poore Pro-  
testants: *O good Lord, with*  
*what diuersitie of people cometh*  
*all*

all Countreys, with what choyce  
of Bishops throughout all Chri-  
stendome, with what excellen-  
cies of Kings and Common-  
weales, with what profound Di-  
uines, with what deuotion, with  
what lamentations, with what  
abstinence and fasting, with  
what flowers of Universities,  
with what knowledges of strange  
tongues, with what sharpe wits,  
with what studie, with what  
endlesse reading, with what store  
of vertues and exercises, was  
that sacred place replenished?  
This Councell is like the  
great Diana of the Ephesians,  
that carries the vniuersall  
applause, let vs looke there-  
fore into the lawfulnessse and  
authoritie of this Councell:  
for if it be of men, it will come  
to nought, but if it be of God,

Acts 5. 39.

we cannot overthrow it, lest happily we be found euen to fight against God himselfe.

First then, as this Councell wanted a right calling of the Emperor, so likewise it wanted a requisite condition to make it Generall: for that Councell is truly Generall, wherunto all christian States are summoned & assembled in his name; and shall this be held the great Councell of the Christian world, the chiefe supporter of all other Councels, and the whole Christian faith, which was confined to a small number, and some few Nations? Looke vpon the three Patriarks of Constantinople, Antioch, and Alexandria, were they all present? Look vp-



on the *Grecians*, *Armenians*,  
*Medes*, *Persians*, *Egyptians*,  
*Moeres*, *Aethiopians*, were  
they summoned to this  
Councell: do not these peo-  
ple beleue in Christ? haue  
they not Bishops? did their  
Ambassadours come from  
all these Nations to the  
Councell? Nay more, were  
the Legats of the kingdome  
of *England*, of *Denmarke*,  
of the King of *Swetia*, of  
*Scotland*, and the Duke-  
dome of *Prussia* there pre-  
sent? Looke vpon the as-  
semblie of their Bishops,  
and it will appeare by their  
Historie of *Trent*, that this  
Generall and great Coun-  
cell consisted but of fortie  
three Bishops, and some of  
those also were but Titular,

as

Historie of  
Trent. l. b. 2  
p. 140. Engl

Illyr. in Pro-  
test. contr.  
Conc. Trid.

as namely, *Richard Pates*, Bi-  
shop of *Worcester*, and blind  
*Sr Robert*, Bishop of *Armagh*;  
these had the bare titles of  
Bishops, & were no Bishops  
at all; and two of those Bi-  
shops (saith *Illiricus*) were  
taken in adultery, the one  
strucken with a dart, the o-  
ther taken in a trap by the  
husband, and hanged by the  
necke out of a window, to  
bee seene by all that passed  
by in the street.

*Binius* the publisher of the  
Councils, giues vs to vn-  
derstand, that the whole  
number of Patriarks, Arch-  
bishops, and Bishops vnder  
Pope *Paul the Third*, who  
gathered the Council, by  
the greatest account, came  
but to 62; from which if

we take the Titular Bishops,  
and those who through in-  
firmities could not meet at  
one & the same time, there  
could not be present aboue  
43, both as *Illiricus*, and as  
the *Historie of Trent* doe wit-  
nesse: and must we say, or  
can we think, that the whole  
Christian Faith, and decrees  
of all Councils must de-  
pend vpon the number of  
62, if they were all allow-  
ed, and agreed together?  
And that which is most re-  
markable, in the fourth Ses-  
sion vnder the same Pope,  
the poynts of greatest mo-  
ment were discussed and de-  
creed by the number of fif-  
tie three Bishops: then I  
say, the prime Articles tou-  
ching the Canonical books  
of



of Scripture, touching Traditions (then equalled to the Scriptures,) touching the authentical Edition of Scriptures, touching the Iudge of all controuerfies in poynts of Faith, were handled and resolved for Articles of Faith by those few Bishops, whereas sometimes it is carried by a single voyce or two, and so the number of the whole, at most, is reduced to thirtie.

It is true I must confesse, that there were many other learned Diuines present, but it seemes they were chiefly gathered for the instruction of those Bishops; and (saith Stella) If you will make answer, the Bishops bring with them learned Diuines which

*Quod si re-  
sponderis  
quod hi Epi-  
scopi secum*

*may*

may instruct them what to say, what to answer, as it was used in the Councell of Trent; yet in this I cannot forbear laughter. Neither was the access vn- to the Councell safe for all those that were invited; nei- ther was it free for all men to dispute and argue the poynts of controuersie free- ly. Pope *Iulius* the third, af- ter the death of his prede- cessor Pope *Paul*, made a decree, That none of the Princes and free Cities of *Germanie* should haue audi- ence, except they would first vow their obedience to the Councell; and for that end and purpose, hee publi- shed his *Breve*. There shall be a Councell, that they which haue spoken rashly, either may  
recant

dicant  
Theologos  
qui eos illu-  
minent, vt  
congruis in  
sacro Tri-  
dentino Cō-  
cilio, in hāc  
re quidem  
non possum  
me a risu  
temperare.  
Stell. in Lu-  
cam. 6. p.  
184.

Erit Cōcil-  
liū, ut qui  
temere lox-  
cuti sunt

discrecan-  
turi veni-  
ant, aut cer-  
rū in audita  
causa in ex-  
ecutione ita  
ordinatarū  
Constitutio-  
nū heretici  
declarentur  
Brevi Julii  
3. citat. à  
Caluino.

Papa'ū Ro-  
manū adiu-  
tor ero ad  
defendendū  
cōtra omnes  
homines, sic  
me De' ad-  
iuuet, et sū-  
a. Enūciat. 3.  
lin. Ca. E. N.  
Extra de iur.  
re iuranda.

recant their sayings, or else  
without further hearing or re-  
ceiuing of the matter, may be  
denounced and condemned for  
heretikes, according to the Con-  
stitutions already made. Here  
was plaine dealing and shott  
warning for eueryman, nei-  
ther to resolute to subscribe  
to the Trent Doctrine, nor  
else to be proscribed for an  
heretique. The Bishops of  
Apslin did intimate no office  
in the name of all the Bi-  
shops, That they were nothing  
else but the Popes creatures, and  
his bondslaves: for there was  
an oath proposed generally  
to all, to be taken in this  
maner: I will defend the Pa-  
pacie against all men: So helpe  
me God, and his holy Gospel.  
And as there was an oath

pro-



proposed in behalfe of the  
Papall doctrine, so likewise  
there was speciall care ta-  
ken, and caution giuen, that  
whosoeuer should speake against  
the Maiestie of the Pope, should  
be banished the Councell. We  
haue examples of both in  
this kinde: *Cornelius* Bishop  
of *Bitonto* professed openly  
in the Councell, that *Christ*  
in his last Supper did not offer  
up his (reall) body and blood:  
but the Trent Fathers, (be-  
cause it was contrary to the  
Roman Faith) condemned  
and exploded him. *Pantus*  
*Vergerius* was but suspected  
for a Lutheran, yet thereupon  
the Pope commanded him to de-  
part the Councell. *Guilielmus*  
*Venetius*, a Dominican would  
prooue the Councell of *Con-*  
*stance*

*Ne quum  
dicatur quo  
illius Maie-  
tatis prasu-  
dicium vlli  
fieret, si quis  
in hoc per-  
cat Concilio  
pellatur.*

*Valer. in vi-  
ta Marcel. 2  
Canus loc.  
Theol. li. 12  
c. 13. § Ex-  
tat.*

*Sleid. com-  
ment. li. 21.*

Valer. in  
vita Mar-  
cel. 2.

Craken.

p. 158.

Molin. Cō-  
sil. de Trid.  
Conc. nu. 22

stance was above the Pope, be-  
cause the Councell did depose  
him: but hee was thought  
too lauish of his tongue, and  
therefore was banished the  
Councell. The Bishop of Chi-  
oza, professed in the Coun-  
cell, that hee disliked the De-  
cree, which made Traditions  
equall with the Scriptures: but  
he was expelled the Councell.  
And as touching the Popes  
Holinesse, when a zealous  
and good Bishop had declar-  
ed, that God in the Scriptures  
was termed Holy; and there-  
fore it was honour sufficient  
for the Pope to bee called  
Holy, and not (*most Holy*), the  
Bishop was sent from Trent  
to Rome, & there the Pope  
grievously handled him for  
this capitall offence. Nei-  
ther

ther doe I denie that there was safe conduct promised as well to the Lutherans, as to those which were vowed creatures to the Pope and his doctrine: but (saith *Fabritius*) the learned Princes of Germany were kept so farre from the Castle of Disputation, that they could not bee suffered to approach to the entrie of it. *Fateor extensionē &c.* I grant (saith he) there was libertie extended to other Nations; but withall it is added, that the same forme of liberty should appertaine to none others; but only to them that would repent, and retorne to the bosome of the Church. If we look vpon the Tenour of the conduct, we shal find it was very doubtfull, (and in trueth it might

V

well

30. 4. 10. 11. 12.  
 4. 11. 12. 13. 14.  
 15. 16. 17. 18. 19.  
 20. 21. 22. 23. 24.



History of  
Trent. lib. 4  
p. 341. &  
343. Engl.

well bee thought strange,  
that a free and Generall  
Councell of all sorts of  
Christians, which should  
meet for Gods glory, and  
Christian peace, should  
come in feare and danger of  
their owne safetie: ) for say  
they, The holy Synod (as much  
as it can) grants publike faith  
and full securitie, that is, safe  
conduct; but saith the Histo-  
rie) the Protestants thought the  
forme of the safe conduct very  
captious, because as well in the  
Decree, as in the Tenor, there  
was this clause of reservation,  
(As much as it can) when as  
no man demandeth of an other,  
that which is not in his power  
to grant. To let passe the  
like Conduct ginen to Hier-  
ome of Prague, and Iohn Husse  
at

at the Council of Constance,  
 can they prooue that there  
 was free libertie of speech  
 granted, as is in all pub-  
 like Consultations? Was  
 there open conference and  
 dispute allowed about the  
 controuersies of Religion?  
 was the Scripture appoin-  
 ted to be Iudge, or the plea  
 being against the Pope,  
 ought the Pope to be plain-  
 tife and Iudge in his owne  
 cause? I confesse, the Ele-  
 ctors and Princes of *Germa-*  
*nie* being assembled at *New-*  
*burg*, in the Popes name, and  
 by the Popes Legats were  
 summoned to the Council;  
 but withall they returned  
 this answer: *Mirarise &c.*  
*They wondred upon what ground*  
*or reason, the Pope should bee so*  
*bold,*

Craken.  
p. 156.

bold, how he durst proclaime a  
Councell to them, and call them  
to Trent: And there they  
give this reason for it; Be-  
cause it was neither lawfull, nor  
agreeable to Divine or Human  
equitie, that the Pope should  
supply the place of a Iudge,  
when as both the dissension and  
ruine of the Church proceeded  
from himselfe. Thus if wee  
consider this Councels cal-  
ling, it was by vsurpation,  
not of ancient right. If we  
respect the nature of it as it  
was, Generall; many Kings  
and Princes were so farre  
from allowing it, that they  
made protestation against  
it: if we obserue the num-  
ber of Bishops in their as-  
semblie, when the greatest  
points of controuersie were  
hand-





their owne Thuanus giues vs  
to vnderstand, that the fault  
was not in the Protestants;  
for notwithstanding they  
conceiued their Conduct  
was not safe, yet they came  
to the Councell, and desi-  
red the Popes Legat to haue  
libertie to dispute; and be-  
ing made knowne, that the  
Protestants were ready to  
make good their confessi-  
ons, which at that time they  
exhibited to the Councell;  
The Trent Fathers were great-  
ly offended, neither could the  
Protestants haue answer to their  
confessions; and therefore they  
desired leaue to be gone, which  
being easily granted them, they  
commended their cause to the  
Emperours Orator, and so de-  
parted from the Councell.

I will

Thua. hist.  
Tom 1. li. 9.  
ann. 1552.

I will giue you a short and generall view of the actions in this Councell. *Andreas Dudithius* an Ambassadour, sent to this Councell, from the State and Cleargie of *Hungarie*, a man highly fauoured by *Ferdinand*, and *Maximilian* the second, and a knowne Actor in this assembly, giues the substance of their proceedings in few words very remarkable, and worthy of all mens reading.

*What good* (saith he) *could be done in that Councell, which onely numbred, but neuer considered the weightinesse of any opinion, if either the cause or reason might haue made the encounter; or if a few assistants had but sided with vs, the day had been ours, albeit the enemy*

*Andr. Dudith. in Epist. ad Maximil. 2. Cæsare de Calice & Sacerdotum Coniugio.*



was very strong: but, when only number fought the field, in which wee fell short of them, though our cause was neuer so good, we could not come off with victorie: to euery one of vs the Pope was able to oppose one hundred of his owne; and if a hundred seemed but a few, hee could suddenly raise a thousand, and send them to helpe their fellow Labourers: so that you might daily see seruile & poore Bishops, for the most part young men, and almost beardedlesse, wasted with lusts, hasten to Trent, hyred and procured by the Pope to speake as hee would haue them, vnlearned men they were and simple, but for their impudencie and audacitie of much vse: as soone as these had accesse to the Popes flatterers, then did

iniquitie reioyce to haue the upper hand, neither might any thing bee decreed, but what made for them, who made it their onely Religion, to maintaine their Popes power and ryot. One graue and learned man there was, which could not away with such basenesse; he as no sound Catholike, what with feare and threatnings, and what with intreatie, was brought by the Councel to allow that which in heart hee disauowed. In brieffe, it came to that issue, by the disbonestie of them that were made and ordained for that purpose, that the Councell seemed to consist, not of Bishops, but of shadowes, not of men, but of Images, which like the statues of Dædalus, had no motion from themselves, but were

Bishop of  
Granado.

to quillie  
obscure

carried upon other mens shoulders. The Bishops for the most part were hyrelings, who like a paire of sonnrey bag pipes, unlesse they were still blowne, could make no musicke. The holy Ghost had not to doe with that Councell, wherein was nothing but worldly wisdom, and that was wholly spent in propagating the Popes immoderate and shamefull Libertinisse, from whom, as from an other Delphos, they did wait for Oracles; and from him in a Carriers clokebag was the holy Ghost sent, of which they so much brag to sit at the sterne of their Councells: and, quod admodum ridiculum est, which is most ridiculous, when there fell good store of raine, the holy Ghost could not come unto the before



*before the floods were abated: so it fell out, that the spirit was not carried upon the waters (as wee reade in Genesis) but besides them. O strange and monstrous madnesse, the Bishop like the people: No act or Decree of theirs could be established, unles the Pope were made the first Author of that Decree.*

How truely this learned Bishop hath deciphered the state and condition of that Councell, I leaue to euery mans iudgement, sure I am, whilest many there carried the businesse with craft and ambition, in those things which appertaine to Gods glory, there was more attributed to the Councell of man, then to the grace of God. Adde to these testimonies

*Rex publicè  
in eo conuē-  
tu protesta-  
tione illud  
neq; pro æ-  
cumenico,  
neq; pro le-  
gitimo ha-  
bere, sed pro  
priuato cō-  
uentu &c.  
Innoc. Gent  
Trid. Sess.  
12. & Hist.  
of Trent,  
lib. 4. p. 319.  
Engl.*

monies, the protestation of *Francis* the French King, who was so farre from ap-  
prouing the Decrees of the Councell, that hee openly  
proclaimed, that for his part he neither held it for a Generall,  
nor yet for a lawfull Councell, but for a priuate Conuenticle,  
assembled for the ends of some priuate men; and that neither  
hee nor his subiects were bound to obey it; and that hee would  
haue this his Protestation in-rolled amongst the Decrees of  
that Councell. Adde to this the Protestation of all the  
Reformed Churches, and diuers Christian Nations,  
who at this day vtterly dis-avow the Trent doctrine.  
Adde to this the protesta-  
tion of the Ambassador to  
Charles

*Charles the fifth, who made his declaration in like manner: I James Hurtado Mendoza, in the name of the most mighty prince my lord Charles the Romane Emperour, by his especiall commission, and in the name of the Empire, & all other his Realmes and Dominions, doe protest, that the Legats and Bishops which are at Bononia, for the most part bound to your Holinesse, & wholly hanging vpon your beck, haue no authoritie to make Lawes, in cause of Reformation of Religion and maners.*

*I forbear to speake more largely of the politike proceedings, and the doctrine of Faith created, and declared in this Councell; the former is accurately handled by the Historie of Trent, and*

*Illyr. in  
Protest.  
cont Conc.  
Trident.*

*The History of Trent  
published  
An. 1629.*



Chemnitij  
examen.  
Conc. Trid.

*Multa Con-  
cilia ritè  
convocata  
errasse le-  
gimus Cu-  
san. Con-  
cord. Cath.  
lib. 2. c. 3.  
In fides de-  
finitionis us  
errasse etià  
vniuersalia  
sanctorum Pa-  
trum. Conci-  
lia compe-  
rimus. Pig.  
Hier. Eccle.  
lib. 6. c. 13.*

and the later is fully confu-  
ted by our learned Chemni-  
tius; and as touching Coun-  
cels in generall, let it suffice  
wee haue the testimonie of  
Cardinal Cusanus; Many ple-  
narie Councils rightly called,  
haue erred, as we know by expe-  
rience. Let it suffice their  
own Albertus Pigghius giues  
his assent with vs, that In  
matters of Faith, Generall  
Councils haue erred, as namely  
the Council of Ariminum, the  
second Council of Ephesus, both  
were generall, and both doe wit-  
nesse, that Generall Councils  
lawfully called, may erre. Let  
it suffice, Panormitan, their  
chiefest Canonist and Pro-  
ctor for Pope Eugenius, af-  
firmeth plainly: A Council  
may erre, as otherwise a Coun-  
cell

Panorm de  
Elect. & E-  
lecti pote-  
state §. sig-  
nificasti.

cell hath erred, about marriage  
to be contracted betwixt the ra-  
visher, and the ravished, and  
the saying of Hierom, as being  
of the sounder opinion, was af-  
terwards preferred before the  
Decree of the Councell. And  
to prevent that common  
objection of the Romanists,  
that the Church would faile in  
faith, if Councils should erre.  
hee gives this full solution  
to the question. *Non obstat.*  
It hindreth vs little, if it bee  
said, a Councell cannot erre, be-  
cause Christ prayed for his  
Church, that it should not faile.  
For though a Generall Councell  
represent the whole uniuersall  
Church; yet to speake truth,  
the uniuersall is not there pre-  
cisely, but by representation, be-  
cause the uniuersall Church  
con-

Idem Ibid.

Aug lib. 2.  
de Baptist.  
contr. Do-  
nat c. 3.

consisteth of all the faithfull, and  
this is the Church which cannot  
erre; whereby it is not impos-  
sible, but the true faith of Christ  
may continue in onely one per-  
son. Therefore the Church is  
not said to faile, nor to erre, if  
the true faith remaine in any  
one. And that no man might  
presume to relie in matters  
of faith, either vpon Fathers  
or Councils; St. Austen de-  
liuers it for a safe and sure  
rule; Whatsoeuer is found writ-  
ten in Scrip:ures, may neither  
be doubted nor disputed, whether  
it be true or right: but the wri-  
tings of Bishops may not onely  
bee disputed, but corrected by  
Bishops that are more learned  
then themselves, or by Councils,  
and Nationall Councils by Ple-  
nary or Generall, and euen Ge-  
nerall



*nerall Councels may bee amended by the later.*

My conclusion therefore shall be this; Since the true Acts and Canons of Councils, which make against the Supremacie, against Inuocation of Saints, against Images, and the like, are adiudged spurious and counterfet. On the contrary, since diuers Canons and Decrees are deuised for aduantage of their cause, and namely, to prooue their Reall Presence, their Sacrament of Confirmation, their Sacrament of Extreame Vnction, the Popes Supremacie, and the like, which authorities are meereley forged and counterfet: since the *Bookes of Councells being negligently kept*

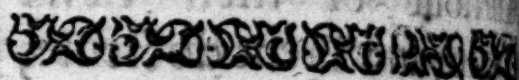
kept, doe abound with many errors, by the testimonies of our learned aduersaries, I say, to seeke for the knowledge of infallible Trueth, or to search for the soundnesse of true sa- uing faith in Generall, or Prouinciall Councils, is but *Via Dubia*, a doubtfull and vncertaine way; it is *Via Denia*, a wandring and By-way.

It resteth for our Aduer- saries last and best refuge, to flye to the Sanctuarie of their Church: for in trueth, whatsoeuer pretence is made of Scriptures, of Fathers, of Councils, yet if there bee sent out a *Melius inquirendum*, for the Au-

Authour of their newe  
Creed, and Trent doctrine,  
they must returne a *Non*  
*est inuentus*, and seeke  
him onely in the  
Church.

SECT.





## SECT. XVII.

*In the Romane Church, which  
our Aduersaries so highly  
extoll aboue the Scriptures,  
there is neither safetie, nor  
certaintie, whether they un-  
derstand the Essentiall or Re-  
presentatine, or the Vertuall,  
or the Consistoriall Church.*

**C***ampion the Iesuite,  
who formerly made  
his claime to all Fa-  
thers and Councils, now in  
the name of the Church, in-  
sults against the Protestants  
in this manner; So soone as  
the Aduersarie heard the  
Church named, he waxed wan  
and pale. Indeed I confesse,*

*Audito no-  
mine Eccle-  
sia hostis ex-  
palluit.  
Campion.  
Rat. 3.*

It would terrifie a religious  
and sober minded man, to  
heare such daily blasphem-  
ies vttered against the  
Maiestie of Gods word, and  
to sound out nothing but  
the honour and authoritie  
of the Church: who can  
but wax wan and pale out of  
pitty & charity, to heare the  
Church named, and see that  
she hath kept the name only,  
and lost her wonted nature?  
who can but waxe wan and  
pale, to see her spoiled and  
bereft of her Iewels & trea-  
surie of the sacred Scrip-  
tures, and retaine onely the  
caskets and boxes, (the bare  
name of a Church ) where  
those Iewels lay? Look  
vpon the best learned of the  
Roman Church, and tell me  
if

*In altiori  
genere(viz.)  
in genere  
causa effici-  
entis atque  
ad eò aliquà  
ex parte  
formalis.*  
Staple Re-  
lect contro.  
4 q. 4. ar. 3.  
& 9. 3. ar. 1.

&  
In Relect.  
princ fid.  
dog. cont.  
4 q. 5.

*Eam Eccle-  
sia autori-  
tatē esse —  
quia et scrip-  
turas quoq;  
ipsas laxas*

if they will not astonish a  
true, beleeuing Christian,  
and make him change his  
countenance, to heare such  
odious comparisons, be-  
twixt the Scriptures and the  
Church: The Church (saith  
Stapleton) is an infallible foun-  
dation of faith in a higher  
kind then the Scripture: for  
the Scripture is but a founda-  
tion in testimonie and matter  
to be beleued; but the Church  
is the efficient cause of Faith,  
and in some sort the very for-  
mall: nay more, if both of  
them bee properly considered,  
and compared together, the  
Church is a more noble subject  
then the Scripture: yea, the  
Church hath such authoritie,  
that shee may set at libertie, or  
seale up the Scriptures them-  
selues:



*selues: yea, saith Hosius, a  
man may speake it in a good,  
a godly sense, the Scriptures  
are of no more account, with-  
out the authority of the Church,  
then Æsops fables.*

Neither let this seeme  
strange, that the Romanists  
insist principally vpon the  
authoritie of the Church:  
for he that shall looke back,  
and obserue how the sacred  
Scriptures are condemned  
of Obscuritie and Insuffici-  
encie; he that will consider  
how the holy Fathers are  
censured, and reiected by  
them, as counterfet or er-  
ronious; he that shall note  
the Decrees and Canon of  
Councells condemned as  
spurious, or superfluous;  
these things I say conside-  
red,

*et consignā-  
dis facultatē  
c. Idem  
Princip.  
Anal.  
Pio sensu  
pieq; dico  
poreft, Scrip-  
turas si de  
fituantur  
ecclesia au-  
thoritate  
non plus va-  
lere quā Æ-  
sopi fabulae  
Hof. li 3. de  
autho sacr.  
Scripturæ.*

*Dicitis præcepto Christi  
obediendum  
esse primo  
loco, deinde  
ecclesie et si  
aliter præ-  
ceperit Ec-  
clesia quam  
Christus, nõ  
Ecclesia sed  
Christo obe-  
diendum esse,  
certè in hoc  
est omnium  
presumptio-  
nis initium  
quod iudi-  
cant parti-  
culares sui  
sensum in  
divinis præ-  
ceptis cõfor-  
mare quã  
universa  
Ecclesia.  
Nich. Cusa.  
ad Proem.  
Epist. 2.*

red, it is no marvell our ad-  
versaries flie to the Ro-  
man Church, and for this  
speciall cause advance the  
name of the Church above  
all. Cardinall Cusanus, by  
way of obiection, puts the  
question to the Bohemians,  
whether they were better  
obey the Word of God or  
the Church: You say, wee  
must first obey Christs Com-  
mandements, and afterwards  
the Church; and if the Church  
command vs to doe otherwise  
then Christ commandeth, wee  
must obey Christ, and not the  
Church. It is true, that the  
Protestants rightly propose  
that question, (which with-  
out all question) cannot o-  
therwise bee resolved: but  
heare what answer hee  
makes

makes them: Verily, herein standeth the beginning of all presumption, when particular men thinke their owne iudgement to bee more agreeable to Gods commandements, then the iudgement of the vniuersall Church: nay, hee puts the question further; Perhaps you will say, How shall Christes commandements be changed by the authoritie of the Church, that they shall binde vs, when the Church shall thinke it good? I tell thee (saith hee) there is nothing to bee taken for Christes commandements, vnllesse it bee so allowed of the Church: when the Church hath once changed her iudgement, Gods iudgement is likewise changed. Cardinall Hosius giues his consent with

X

Car.

*Dico in for-  
sitam quo-  
modo muta-  
buntur pra-  
cepta Christi  
authoritate  
Ecclesiae, ut  
tunc sint ob-  
ligatoria  
quando Ec-  
clesia placu-  
erit. Dico  
nulla esse  
Christi pra-  
cepta nisi  
qua per Ec-  
clesiam pro-  
tulis ac-  
cepta sint,  
Mutato iu-  
dicio Eccle-  
siae, materū  
est Dei iu-  
diciū. Idem  
Epist 3.*



*Quod Ec-  
clesia docet  
expressum  
Dei verbum  
est, et quod  
contra sen-  
sum et con-  
sensum Ec-  
clesia, doce-  
tur expres-  
sum Diabo-  
li verbum  
est. Hof. de  
expres-  
so  
verbo Dei.*

Cardinall *Cusanus*, and more plainly resolves the question in few words: *Whatsoever the Church teacheth, is the expresse word of God; and whatsoever is taught against the sense and meaning of the Church, is the expresse word of the Devill.* To say nothing of the doctrine of Devils, (*viz.*) the forbidding of Meats, and Marriage, (foretold by the Apostle, and now fulfilled in the Church of Rome,) I will giue you an instance or two in the word of God, and the doctrine of the Romane Church, that you may the better discern, whether the Church changing her iudgment, there be any *variable-nesse*, or shadow of turning with Christ, and whether the do-  
ctrine

ctrine of the Roman church  
bee not expressely against  
the Word of God.

Touching Prayer in an  
vnknowne tongue, it is the  
confession of Benedict. Mon-  
tanius, a Parisian Doctor: Et-  
st Apostolus &c. Although the  
Apostle thought good to have  
Prayer in a knowne tongue, yet  
the Church, vpon good causes,  
hath decreed the contrarie.

Touching Adoration of I-  
mages, it is the confession  
of Iohannes Ragusius, in his  
Oration at the Councell of  
Basil: Licet in Lege, &c. Al-  
though in the old time the vi-  
sible Images of God, yea and of  
his Saints were forbidden by  
the Law of God, and no libertie  
was since granted either in the  
Old or New Testament, to make

*Esti Aposto-  
lus lingua  
intellectu  
preces velit  
celebrari,  
tamen san-  
cta Ecclesia  
suffragan-  
ter decreuit  
ita statuisse  
Bened.  
Mont. in  
I. Cor. 14.*

*Licet in le-  
ge veteri  
prohibita  
fuisse lege  
diuina ima-  
gines visibi-  
les, nedum  
ipsius Dei  
nihilomi-  
nus Eccle-  
sia. Ich.  
Rag. orat. in  
Conc. Basil.  
de Comun.  
sub vtraq;  
specie.*

any such, yet (the Church) taught by the holy Spirit, hath not onely permitted, but decreed and ordained it. Touching the Communion in both kinds, it is the confession of the Generall Councell of Constance, and the Councell of Trent, *Licet Christus &c.* Although Christ did institute the Sacrament in both kinds, yet saith the Trent Councell, he that shall say (the Catholike Church) hath not altered it for good causes, or that they erred in so doing, let him bee accused. These are speciall points with them, and the denyall of any of these, make a man heretike in the Church of Rome; yet by their owne confession are decreed with *Non obstante.* Notwithstanding

ding  
taugh  
then  
the C  
the  
man  
God  
both  
gels  
othe  
they  
Scri  
Rom  
ma  
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In  
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as

Rock. 11. 12.  
angel and  
in the  
power  
of the  
holy Spirit  
and the  
Church

Conc. Con-  
stant. Sess.

13.

Conc. Frid.  
Sess. 5. Can.

2.



ding Christ and his Apostles taught the contrary. Obserue then the difference betwixt the Gospell of Christ, and the doctrine of the Roman Church; the Spirit of God denounced a curse, both against men and Angels, that should teach any other doctrine, then that they received from the Scriptures; the Church of Rome pronounceth *Anathema* against all those that do not teach, and beleue the doctrine of their Church, although it be different from the Scriptures.

I confesse the name of the Church is honourable, and her credit singular; but that which stickes with mee, and as I conceiue is worthy of

all mens obseruation; the name of the Church, which is so much magnified, and adored of all Romanists, and Romish Profelytes, I say, that Romane Church, is neither vnderstood by the ignorant what it is, neither is it resolved by the learned amongst them, in certaine, what is properly meant & vnderstood by it.

First then, we must know, as the Church hath many parts to act; so likewise the Romanists make her of foure feuerall sorts: The *Essentiall* Church, and this (saith Bellarmine) is a company of men professing the same Christian Faith and Sacraments, and acknowledging the Bishop of Rome to be the chiefe Pastor and V.

Ecclesia

*Essentialis.*  
*Representa-*  
*tiva.*

*Virtualis.*  
*Cōsistorialis*  
Bell. de Ec-  
cles. li. 3. c. 2.

car of Christ upon the earth.  
The Representatiue Church;  
and this is an Assembly of Bi-  
shops in a generall Councell, re-  
presenting the whole bodie of  
the Church. The Vertuall  
Church; and this is the Bi-  
shop of Rome, who is said to bee  
the chiefe Pastor of the whole  
Church, and hath in himselfe  
eminently and virtually both  
truth and infallibilitie of iudg-  
ment, and upon whom depen-  
deth all that certaintie of truth  
which is found in the whole  
Church. The Consistoriall  
Church; and this consisteth  
of the Pope and Cardinals,  
and is termed by the Sorbo-  
nists, The Court of Rome. Tou-  
ching these seuerall accep-  
tions of the Church, there  
are seuerall and different o-  
pinions.



*Quæro de  
quâ Ecclesiâ  
intelligas,  
quod hic di-  
citur quod  
non possis  
errare. Res.  
Ipsa congrega-  
tio fidelium  
hic dicitur  
Ecclesia.*

*Causa. 24.*

*q. 1. c. A  
recta.*

*Conc. i. le-  
gitimum om-  
nium consen-  
su maxime  
proprie dici  
possit Eccle-  
sia. Bell. de*

*Conc. et Ec-  
cles. l. 1. c. 18*

*Per Ecclesiâ  
intelligim<sup>9</sup>*

*Pontif. Ro-  
manum*

*qui pro tē-  
pore Eccle-*

*sia naviculâ  
moderatur,*

*et Ecclesiâ  
Papâ inter-*

pinions. The Glosse vpon  
Gratian puts the first questi-  
on, and thus resolves it: I  
would know what Church you  
understand when you say, It  
cannot erre. I answer, It is the  
congregation of the faithfull,  
that is heere meant by the  
Church. To the second,  
Bellarmine replies: A lawfull  
Councell, by the most generall  
consent is most properly termed  
the Church. To the third,  
Grezerus the Iesuite makes  
this confession: I deny not,  
but by the Church wee under-  
stand the Bishop of Rome for  
the time being, who guides the  
Ship of the militant Church:  
and Gregory de Valentia, by the  
Church wee meane her Head,  
that is to say, the Romane Bi-  
shop in whom resideth the full

authoritie of the Church. To  
the fourth, *Marsilius Patavi-  
nus* giues his free assent:  
that the name of the Church  
is of great consequence amongst  
the moderne Writers, whose  
Ministers and Presidents are  
the Pope and Cardinalls, which  
now by use and custome haue at  
last obtained to bee called the  
Church: and of this Church  
the Pope himselfe hath  
made this declaration, I ee  
shall bee the Senatours of my  
citie, and like vnto Kings, the  
very hookes and stayes of the  
world, vpon whom the very  
doore of the Church Militant  
must bee turned and ruled.  
Now amidst these different  
opinions, it must needes  
seem questionable, to which  
of these Churches a poore

X 5

ig-

*pretantur  
non abno.  
Delp. ca. 10  
lib. 3. de  
verbo Dei.  
Greg. de  
Val. disp.  
Theol. Tō.  
1. disp. 1. q.  
&c.*

*Apud moder-  
nos maximè  
importat hoc  
nomen Ec-  
clesia quem-  
admodum  
hoc Eccle-  
sia Rom.  
urbis dudū  
obtinuit, cu-  
ius ministri  
et Presiden-  
tes sunt Pa-  
pa et Cardi-  
nales ipsius,  
qui iam ex  
usu quodam  
obtinuerunt  
dici Eccle-  
sia. Defens.  
paciæ part.  
2. cap. 2.  
Cerem. li. 1  
Sect 8. c. 6.*

ignorant soule (who desires satisfaction in matters of Religion) should address himselfe: if hee require iudgement of the Essentiall Church, there is little comfort, and lesse assurance to be had from them; for they consist most of the ignorant and common people, and haue chiefest need of instruction themselves: besides, it is impossible to know the iudgment of all Christians, (who make the vniuersall Church) in all or any particular poynts of Religion. If he appeale to Councells, their right calling is vncertaine, their Decrees and Canons are doubtfull, for many of them are adjudged by themselves erroneous, many



many spurious and counter-  
fet: If hee would consult  
with the Pope and Cardi-  
nals in their Consistorie, it  
is a iourney too costly and  
tedious; besides, it will ap-  
peare they are subiect vnto  
errour.

It resteth then that we ex-  
amine the infallibilitie of  
particular Churches, and in  
particular that wee enquire  
whether the Roman church  
be that Church which wee  
are commanded to heare  
and obey, by the authoritie  
of the Scriptures.

SECT.

**EXORDIUM**

**SECT. XVIII:**

*The most common Plea of the Romanists drawne from the Infallibilitie, Authoritie, and Title of the Catholique Church, is prooued to be false, vaine, and frivolous.*

**T**O giue the Church of Rome her due, let vs take a briefe survey of her first foundation, and let vs see what priuiledge did anciently belong vnto her, and what authoritie shee claimeth at this day. First, the Apostle *S. Paul* in his Epistles to the *Romans*, congratulates with them, and sendeth them this

gree.

Rom. 1. 7.

vers 8.

greeting : To all that bee in Rome, beloved of God, called to be Saints : hee testifieth further with prayer & thanksgiving, that their Faith was spoken of throughout the whole world : nay more, he makes an earnest request to God, that he might see the members of that Church, and impart Spirituall gifts unto them, to the ende they might be established. These testimonies of the Apostle were speciall Characters of an eminent & glorious Church (although in truth, there is not so much as this name of a Church given to the Roman in all the Scriptures, (unlesse they will allow the Church at Babylon to be the Church, i. e. Rome) and

here

The church  
at Babylon  
elected.  
2. Pet. 2. 13.



Verse 9.

heere was a probable assurance of continued stability and perseuerance in the Faith in all Ages : but behold the same Apostle, which did so much glory in behalfe of their Catholique Faith, which gaue God thanks for them; which, without doubt, prayed for the continuance of that Faith : (*For God is my witnesse (saith he) without ceasing I make mention of you alwayes in my Prayers.*) As if hee had foreseene by the spirit of Prophecie, they would glory in their owne worth and merits : shortly after, in his eleuenth Chapter of the same Epistle, giues them this speciall Caution : *Be not high minded, but feare* and

The church  
at Babylon  
is  
affected  
1. Pet. 2. 13.

and withall giues a speciall  
reason of that **Cauca**. For  
if God spared not the naturall  
branches; Itake heede also lest  
hee spare not thee, behold there-  
fore the boornifulnesse and se-  
neritie of God, towards them  
that haue fallen; seueritie, but  
towards thee goodnesse; if thou  
continue in his goodnesse; o-  
therwise also thou shalt bee cut  
off. This Doctrine of the  
apostle doth trench so farre  
into the present estate of  
the Church of Rome, that  
the **Rhemists** forbear their  
Annotations vpon this  
place, for the truth is these  
last words. Thou also shalt  
bee cut off, Doe plainly in-  
timate, that the Church of  
Rome from the time of the  
Apostles had a possibilitie  
of

of falling, and consequently was but a particular Church; for so it befall the Church of Jerusalem, and much more (saith the Apostle) may it befall the Church of Rome.

Let vs compare the testimonies and promises in behalf of the Roman Church, with other particular and famous Churches in the time of the Apostles, and see whether those promises did more largely extend to the faith of the Roman Church, then to other Churches: St. Paul (writing to the Thessalonians, termes them by the name of the Church) he gives this large testimonie in their behalfe: *From you sounded out*

Thess. 1. 8.



the word of the Lord, not onely  
in Macedonia and Achaia, but  
your faith which is toward God  
is gone forth into all places, that  
wee haue no need to speake any  
thing: yea more, hee giues  
them a kinde of assurance  
for the perpetuities of their  
faith; The Lord is faithfull,  
and will establish you, and keepe  
you from all euill: yet this  
Church is fallen away, and  
hath lost her first faith. The  
Ephesians are termed by the  
Apostle, The Church of the  
liuing God, the Pillar & ground  
of truth. And for this Church  
the Apostle makes this con-  
fession: I bow my knees vnto  
the Father of our Lord Iesus  
Christ, that he would grant you  
according to the riches of his  
glory, to bee strengthened with  
might

2. Thess. 3. 3

1 Tim. 3. 15

Ephes. 3.  
14 16.

1. Cor. 1. 2.

might by his spirit in the inner man: yet we see this Church which was the ground and pillar of truth, and for which the Apostle earnestly prayed for, is rased to the ground, and viterly fallen from the truth. The Corinthians are tearmed by Saint Paul, The Church of God called to be Saints. And this Church is farther witnessed by the same Apostle, that shee was rich in all things through Christ, in all kinds of speech and knowledge, and that shee was not destitute of any gift: yea, he deliuers confident in behalfe of that Church, that God would establisth them vnto the end, even the day of the Lord Iesus Christ: yet soone after some of them denied the

the Resurrection, they fell from the truth, and are now subiect to the *Turke*. If then the Church of the *Thessalonians*, of the *Ephesians*, of the *Corinthians*, (touching the outward face, and visibilitie of the locall Churches) if they are all fallen, notwithstanding such faire testimonies and large promises in their behalfe, (which also were accomplished in the Elect) what stabilitie could the Church of Rome promise to her selfe, which had not so much as the name of a Church, but was threatened upon the breach of a condition, that they also should bee cut off? Whether the condition be broken or no, I will not heere dispute: but



but this I may safely say, If the Iewes being the Lords pecuiliar people, and the naturall branches, were broken off, how much more the Church of Rome, being but a wilde Oliue branch, might bee cut off from the faith of Christ? No doubt the Spirit of God foresaw, that the Romanist would glory in the name of the Church, and aduance that name aboue his word; and therefore the word of God gaue not so much as a name of a Church, nor promise of infallibility & perseuerance vnto it, but a speciall caueat to put them in mind *not to be high minded.* I say therefore to the Romanist, as *St. Hierom* sometimes said to *Pam-*

*machius and Oceanus: Thou who art a maintainer of newe doctrine, whatsoener thou bee, I pray thee spare the Romane cares, spare the Faith that is commended by the Apostles mouth, why goest thou about now after 400 yeeres, (I may say 1400) to teach vs that Faith which wee before neuer knew? Why bringest thou forth that thing that Peter and Paul neuer uttered? Euermore untill this day the Christian world hath beene without this Doctrine.*

*But obserue the cunning of our Aduersaries, they doe as much glory of the Apostles testimonie, (that the Romane Faith was published through the world) (as if the ancient, and the*  
*now*

*Quisquis es  
 assertor no-  
 vorum dog-  
 matū quaso  
 te ut parcas  
 Romanis  
 aurib<sup>9</sup>, par-  
 cas fides qua  
 Apostolico  
 ore lauda-  
 tur; cur post  
 quadringē-  
 tos annos  
 docere nos  
 niteris, quod  
 antea nes-  
 ciuim<sup>9</sup>, cur  
 profers in  
 medium qd  
 Paulus &  
 Petr<sup>9</sup> edere  
 noluerunt,  
 vsq; ad hūc  
 licet sic ista  
 doct inā  
 mund Christi-  
 anus fuit  
 Hieron. ad  
 Pammach.  
 & Oceanū.*

now Romane faith were all one: ) And to prooue an infallible Succession in their doctrine, they pretend, that *S<sup>t</sup>. Cyprian*, a blessed Martyr, did witnesse to the world, that the Romane Church could not erre, and consequently the Trent doctrine is the ancient faith of Christ and his Apostles.

*S<sup>t</sup>. Cyprian* (saith *M. Bishop*) tells vs, that *Perfidiousnesse and falsehood in matters of Faith, can haue no access to the Church of Rome: so that by the Apostles confession, they challenge an eminent Visibilitie, and by this ancient Fathers testimonie, they claime an assured stabilitie in matters of Faith. If these things were true, I should*



should craue pardon of *Cyprian*, not to beleue him, because the Apostle teacheth mee to beleue the contrary: but the trueth is, this testimony so often alledged by our aduersaries, makes nothing for their purpose; for if *Cyprian* say that *Infidelitie cannot come to the Romans*, whose faith was praised by the Apostles mouth, then can none of the people of Rome erre, because the faith of them all was praised by the Apostles mouth: but the trueth is, this holy Father speakes not there of matters of faith, nor of the stabilitie of the Romane Church, (although most Romanists so translate it and apply it) but of the tumultuous

*Navigare  
audent et  
à schisma-  
ticia et pro-  
fana literas  
ferre, nec  
cogitare eos  
esse Roma-  
nos quorum  
fides Apосто-  
lo predican-  
te laudata  
est, ad quos  
perfidia non  
potest libe-  
re accessum  
Cypri. lib. 1.  
Epist. 3.*

tuous and disorderly cour-  
ses of certain lewd persons,  
who being censured by the  
Bishops of *Africa*, fled to the  
Bishop of *Rome* for protec-  
tion of their cause, and  
therupon vpbraideth them,  
that they came to *Rome*  
with lyes and tales, which  
could finde no admittance,  
nor harbour there, when as  
they might wel vnderstand,  
that the Romans were men  
whose Faith was commen-  
ded by the Apostle, *Et ad  
quos perfidia non potest habere  
accessum: unto whom perfidi-  
ousnesse could haue no access;*  
that is, they would giue no  
care to their perfidious and  
calumnious suggestiōs. This  
therefore, I must needs say,  
is vnfaithfulness: and perti-  
diousnes

diouſnes in the Church of Rome, wilfully to miſapply thoſe things which make nothing for them.

I proceed from the infallibilitie of the Church to the authoritie of it, wherein you ſhall likewise obſerue, the Romanists doe inſiſt eſpecially vpon that knowne confeſſion of *S<sup>c</sup>. Auſten*: I ſhould not haue beleeued the Goſpell, except the Authoritie of the Church had mooued mee hereunto. But I pray, what doe theſe words concerne the Roman Church? why ſhould they bee applied rather to the Roman, then to his owne Church in *Africa*, or our Church in *England*? for hee ſpeakes not of the Roman Church, or any particular

*Ego vero Evangelio nō credere niſi me Catholica Eccleſia cōmoneret authoritas.*  
*Aug. contr. Ep. Fund. cap. 5.*



Causus loc.  
Theol. lib.  
2. cap. 8.

ticular Church, but of the Church indefinitely.) Moreover, their owne *Canus* professeth, that *S<sup>t</sup>. Austen* had to doe with a *Manichee*, who would haue a certaine Gospel of his owne admitted without further dispute: In this case (saith he) *S<sup>t</sup>. Austen* puts the question: *What if you finde one, which doeth not beleene the Gospel? what motive would you vse to such a one to bring him to your beliefe? I for my part* (saith hee) *should not haue beene brought to embrace the Gospel, if the Churches authoritie had not swayed with me.* And from hence also Bishop *Canus* drawes this sound conclusion. *The faith of the Gospel is not founded up on the authority of the Church.*

This

This Exposition of their Romanist is agreeable to our beliefe: for wee professe, that the first outward motiue to bring men to the knowledge of the Scriptures, is the authoritie of Gods Church. If I beleene the Gospell (saith Hooker) yet is Reason of singular good vse, for that it confirmeth me in this my beliefe the more: If I doe beleene as yet, neuerthelesse to bring mee to the number of beleeuers, except reason did somewhat helpe, and were an instrument which God doeth vse to such purposes, what should it boot to dispute with infidels and godlesse persons for their conversion and perswasion in that poynt.

Hooker Eccles. Polit. lib. 3.

Hee therefore that shall

*Ex veritate  
ore agnosco  
Ecclesiam  
participem  
veritatis.  
Aug. in  
Psal. 57.*

*Aug. lib. 6.  
Confess. c. 4*

conclude from St. *Anstems* doctrine, (which he professed in the name of an heretike) let him receiue his answer from the same Father, when he makes his confession as a true Catholike: *By the mouth of God which is the truth, I know the Church of God which is partaker of the truth.* But as it happeneth sometimes, that hee who hath fallen into the hands of an vnskilfull Physician, is loath afterwards to commit himself euen to a good one: *So was it in the state of my soule (saith Anstems) which could not bee healed by beleeving, and for feare of beleeuing false things, it refused to be cured by true ones.* And in the Chapter following, whilst hee



Idem Confess. l. 6 c. 5.

hee was yet a Manichee, hee makes this humble confession: Thou, Lord, didst persuade mee thus, I say not that they were blameable who beleue thy Bookes, which thou hast grounded by such authoritie throughout almost all the nations of the earth, but that they indeed were blameable who beleueed them not; and that no care was to bee given to any, if peradventure they should say to mee: How dost thou know that these Bookes were imparted to mankind by the Spirit of that one God, who is true in himselfe, and most true when hee speaketh to vs; for that is the very thing it selfe, which is especially to bee beleueed. Thus S<sup>r</sup>. Austen the Catholique, interprets Austen the

Heretique: After his conversion to the trueth, the blessed Spirit did perswade him, that there was no care to bee giuen to those men which made such doubts and questions (as are dayly made in the Church of Rome) viz. *How doe you know the Scriptures to bee the Word of God?* but as the Samaritans beleued that Christ was the promised Sauiour vpon the report of a woman, yet afterwards when they heard him themselues, they professed they beleued him for his owne sake, and not for the womans report: So likewise this holy Father, first conferred with flesh and blood, as the most knowne & familiar meanes

to introduce a saving know-  
ledge ; but after hee had re-  
ceiued the Spirit and word  
of trueth, he, like the *Sama-  
ritans*, beleeued the Gospel,  
not for the Churches sake,  
but for Christs own autho-  
ritie, and his Gospels sake.

The Authoritie of the  
“ Church is rightly compa-  
“ red to a Key, which ope-  
“ neth the dore of entrance  
“ into the knowledge of the  
“ Scripture: now when a  
“ man hath entred & view-  
“ ed the house, and by view-  
“ ing it, likes it, and vpon  
“ liking, resolves vnchange-  
“ ably to dwell there ; hee  
“ doeth not set vp his reso-  
“ lution vpon the key that  
“ let him in, but vpon the  
“ goodnesse and commodi-



Housnes which he sees in the  
 ve<sup>e</sup> house. I omit diuers Ex-  
 positions of the learned Ro-  
 manists, touching this say-  
 ing of *Austen*: *Durand*, *Dre-*  
*do*, and *Gerson* tell vs, That  
 those words of Saint *Austen*  
 had relation to the *Primi-*  
*tive Church*, which both saw  
 Christs person, and his mi-  
 racles, & heard his doctrine.  
*Aquinas* saith, that *S. Austen*  
 spake of the Church as an over-  
 ruling cause, but not as a foun-  
 dation of Faith. And for a  
 conclusion of this poynt;  
 The minde of the faithfull  
 beleever doth not rest in the  
 iudgement of the Church:  
 for (saith *Stapleton*) *Althoug*  
*the Church* by reason of her  
*Ministerie* and *Mastership* re-  
 ceined of God, doth cause vs to

ma. rect. 2.  
 Coroll. 7.

*Augustinus*  
*de Ecclesia*  
*ut causa*  
*prapendente,*  
*non ut fun-*  
*damento fi-*  
*des loquitur*  
*Aquin. in 2*  
*2. quæst. 3.*  
 art 7.

*Stapl. lib. 3.*  
*de author.*  
*Scrip. c. 12.*

beleene, yet the reason where-  
fore wee beleene, is not the  
Church, but God speaking with  
in vs, and witnessing his truth  
unto vs by his holy Spirit.

Thus briefly touching the  
authoritie of the Church:  
now I proceed to our ad-  
uersaries claim touching the  
Vniuersalitie of it.

Let the Iesuite tell vs,  
The Church of Rome, and that  
Church onely and the multitude  
adhering to it, is the Catholique  
Church, the Religion of this  
Church is Catholique, the faith  
is Catholique, the doctrine is  
Catholique, and their followers  
are termed Catholiques. What  
is properly understood by  
the Catholique Church, S.  
Cyprian delivers in these  
words, *Non hac, aut illa*, It

*Sola Eccle-  
sia Romana  
eig; adha-  
rens multi-  
tudo Eccle-  
sia Catho-  
lica, &c.*

Less. in  
Consult.  
Consid. 6.

*Toto orbe  
diffusa.*

*Aug. de ru-  
dibus Ca-  
tech. c. 20.*

*Maiores  
nostri Ca-  
tholicā no-  
minarunt  
ut ex ipso  
nomine o-  
stenderent  
quia per to-  
tum est.*

*Aug de V-  
nit. Eccles.  
cap. 2.*

is not this Church, or that Church, but the Church dis-  
persed throughout the whole  
world: and from hence, Our  
Ancestours named the Church  
Catholique, that by that name  
they might demonstrate the  
vniuersall. If then the Church  
of Rome can prooue their  
Church Vniuersall, there  
would be an end of all con-  
trouersies: for we professe  
our selues to bee members  
of the vniuersall Church,  
wee say that Church can  
neither erre totally, nor fi-  
nally, and wee willingly  
grant, that out of that Church  
there is no saluation. But cer-  
tainly this last Tenet doeth  
strongly euince, that the  
Roman Church is not Vni-  
uersall, for Saint Stephen, and



*S<sup>t</sup>. James*, and others suffered Martyrdome, and were fa-  
 ued in the Church of *Hie-  
 rusalem*, and in the Church  
 of *Antioch*, before the  
 Church of *Rome* was euer  
 heard of; and they were all  
 members of the vniuersall  
 Church. But let the Church  
 of *Rome* claime what title  
 or prerogatiue she list, shee  
 is in danger to fall vpon a  
 Rocke; for if shee confesse  
 that shee is a particular  
 Church, shee stands subiect  
 vnto errour; if shee assume  
 the title of Vniuersall, she is  
 altogether invisible: for *V-  
 niuersale sentitur non videtur*:  
*That which is Vniuersall, is vn-  
 derstood, not seene.* It is the  
 Article of our Creed: *I be-  
 leue the Catholique Church*:  
 and

*Hoc enim  
veraciter  
dicitur cre-  
di quod non  
potest vide-  
ri. Greg.  
Dial. 4. c. 4.*

*Wald. de  
doctr. Fidei.  
lib. 2. art. 2.  
cap. 19.*

and, that is truly said to be beleueed which is inuisible, saith Gregorie. And that the world may know the Romanists are *Nominals*, such as vaunt of the name of Catholikes, as the *Donatists* did in the *Primitiue Church*, when they want the nature of the thing it selfe, their owne *Waldensis*, who well vnderstood how to make a difference betwixt the particular Roman; and the *Vniuersal Catholike Church*, tels vs: *The Church whose faith neuer faileth*, according to the promise made to Peter, is not any particular Church, as the Church of *Africa*, nor the particular *Roman Church*, but the *Vniuersal Church*, not gathered together in a *Generall*

*Coun*

Councell, which hath sometimes erred; but it is the Catholique Church dispersed through the whole world, from the Baptisme of Christ unto our times, which doeth hold and maintaine the true Faith, and faithfull testimony of Iesus. Neither was this the particular opinion of one priuate man, but many Bishops, and learned Doctors did professe publicly in the Councell of Ferara: With whatsoeuer power the Church of Rome is indued, yet it is inferiour to the Vniuersall Church. And if wee require a cloud of witnesses, behold both Princes, and Cardinals, and Bishops in the great Councell of Basil, resolved, and declared, That the Church of Rome is not Vniuersall,

*Quacunque  
facultate  
Romana  
Eccles. pra-  
dicta sit, uni-  
uersali Ec-  
clesia infe-  
rior sit.  
Concil. Fe-  
rar. Sess. 10.*

*Ecclesia Ro-  
mana non*



*est vniuer-  
sa, sed est de  
vniuersalsi-  
tate corpo-  
ris mystici.  
Concil. Ba-  
sil. in Ap-  
pendice.*

versall, but a part of that un-  
versall mystical body of Christ,  
as appeareth by Gregorie:  
Therefore for as much as it is  
a member of the said body, it is  
not, neither can it be, the Head  
of the same body, since there is  
a difference betwixt Head and  
members.

Thus if wee looke for  
Infallibilitie, it is not  
found in the Romane  
Church: If wee looke for  
the Authoritie of the  
Church, it is inferiour to  
the Scriptures, vnlesse they  
say, the Scripture is vnder  
the Church, as some say  
the Sunne is vnder a cloud,  
when it is aboue it. If wee  
looke for Vniuersalitie, the  
Romane Church is but a  
member, and no sound  
mem.

member of the Vniuersall.  
 Let vs therefore examine  
 in particular, where, or in  
 whom wee shall finde this  
 Church, which doeth as-  
 sume those great and  
 glorious Titles to  
 her selfe.



2

as well as to the rest  
 of the world, that it may  
 be knowne, that it is  
 the same Church, which  
 was firste founded by  
 Christe, and hath  
 continued to this daye.



It is the same Church, which  
 was firste founded by  
 Christe, and hath  
 continued to this daye.

SECT. XIX.

SECT. XIX.

The Church which our Adversaries so much magnifie amongst themselves, is finally resolved into the Pope, whom they make both the Husband and the Spouse, the Head and the Body of the Church.

**S**aint Matthew tells us that our Saviour Christ gaue charge to Saint Peter, as well as to the rest of his Disciples, that if any dissention did happen which they could not well reconcile among themselves, they should tell the Church. If Saint Peter himselfe was commaunded to tell the

Church,



Church, and the Pope bee  
St. Peter's Successor, it would  
somewhat trouble a doubt-  
ful Recusant, how to vnder-  
stand and beleue the Pope  
for the Church: for if *Christ*  
had taken *Peter* for the  
Church, it is not probable,  
hee would haue bid him tell  
the Church; for that had  
beene all one as to bid the  
Church, tell the Church:  
Yes, (saith *Bellarmino*) the  
Pope ought to tell it to the  
Church, that is, to himselfe. I  
take not vpon me to answer  
this learned Cardinall, but  
I dare avowe, that this Ex-  
position of Scripture is not  
according to the Article of  
his faith, with the vniforme  
consent of Fathers: How-  
beit, by this solution of *Dic*  
*Ec-*

*Postremo*  
*dicere Ec-*  
*clesia, id est,*  
*sibi ipsi.* Bel.  
de Concil.  
author. lib.  
2. cap. 19.

*Ecclesia*, wee are informed where, and in whom wee may finde the *Romane Church*.

*Gretzerus* the Iesuite puts the question touching the Pope, and returnes his answer in this manner: Thou saiest they interpret the Church (the Pope;) I graunt it, what then? yet wee may doubt of his sentence: for how can wee be certaine that he erres not? Yes (saith hee) from these sayings, I will giue thee the keyes, &c. The gates of Hell shall not preuaile &c. Whatsoever thou bindest, shall bee bound, &c. But who shall iudge of the sense of these places? How shall I know those things are spoken of the Pope? From Ecclesiasticall Tradition, from the consent of

*Ais tertio interpretatur Ecclesiam Papā non abnuo, quid tum?*  
Gretz. def. c. 10. l. 31. de verbo Dei.

our Elders, from the Suffrage  
of all Antiquitie, from the Text  
it selfe, if there bee brought no  
perverse or preiudicate opinion  
against it: to conclude, whether  
thou wilt or no (thou shalt be-  
leeue it) from the Popes owne  
Sentence and determination.  
To this Church then ly-  
eth an appeale from Scrip-  
tures, from Councils, from  
the Essentiall Church; and  
for that cause Cardinal Bel-  
larmino proclaimes it as the  
Popes Champion, *Nos de-  
fendimus*, Wee maintaine that  
the Pope is simply and absolute-  
ly above the vniuersall Church,  
and above Generall Countells:  
and as great men sometimes  
loue to bee soothed vp in  
their greatnesse, and are led  
with opinion of their Para-  
sites,

Bellar. de  
Concil. au-  
thor lib. 2.  
cap. 17.



*Persuaserunt Pontificibus quod omnia possunt, & sic quod facerent quicquid liberet, etiam illicitum, & sint plusquam Deus. Zabarella.*

sites, to beleue that for a truth, which is but a suggestion of falsehood: so it came to passe touching the Popes power in these latter dayes; they did so much attribute to his Authoritie, and Infallibilitie deriued from Peter, that Cardinall Zabarella rightly obserued, and ingenuously confessed; *They haue made the Pope beleue, that they might doe all things whatsoever they listed, yea notwithstanding they were things unlawfull: and thus, (saith he) they haue made him more then God.* Bishop Begnius in the last Councell of Lateran, speaking to Pope Leo, cryes out in admiration of his Holinesse. *Eccce venit Leo: Behold, heere cometh*

meth a Lyon of the Tribe of  
 Juda, the Root of David, behold  
 hee hath raised up a Saviour,  
 which shall deliuer the people  
 of God from the hand of the de-  
 stroyer. Thou art hee, O most  
 blessed Leo, whom we haue ex-  
 pected as a Saviour, take vp thy  
 sword and buckler, and arise in  
 our defence. And thus by de-  
 grees, first *Vox populi*, the  
 common people, by admi-  
 ring his greatnesse, then Bi-  
 shops & Cardinals by their  
 flattering suggestions, haue  
 at last ascribed infallibilitie  
 of Iudgement to his Au-  
 thoritie, (which I am verily  
 perswaded neuer Pope did  
 belecue in himselfe) and  
 hereby they haue aduanced  
 him aboue Fathers, aboue  
 Coucels, aboue the Church;  
 and

*Te Leo bea-  
 tissime sal-  
 uatorē ex-  
 pectamus,  
 apprehende  
 scutum &c  
 Conciliū La-  
 ter. 5. Sess. 6.  
 in orat.  
 Begn. ad  
 Leon. 10.*

Beard. Mor.  
6. vide in  
Iewcl. p. 49.

*Quicūq; nō  
innititur  
doctrina Ro-  
mana eccle-  
sia, ac Ro-  
mani Pon-  
tificis, tan-  
quā Regula  
dei infalli-  
bili, à quā  
etiam sacra  
Scriptura  
robur tra-  
hit et au-  
thoritatem,*

and now at last made him  
the whole Church, in so  
much that some of his own  
side are not ashamed to pro-  
fesse, that the Pope may dis-  
pense against the Apostles, yea,  
against the new Testament, yea,  
on good cause, and also against  
all the precepts of the Old. Syl-  
vester Prierias, Master of the  
Popes palace goeth further,  
hee giues vs to vnderstand,  
that the authoritie of the Ro-  
man Church, and of the Bishop  
of Rome, is greater (then the  
authoritie of Gods Word)  
and therupon he concludes,  
Whosoever leaneth not to the  
doctrine of the Roman Church,  
and of the Bishop of Rome, as  
vnto the infallible Rule of God,  
of which Doctrine the holy  
Scripture taketh force and au-  
thorite



horitie, he is an heretike. And  
 for a further confirmation  
 of this beliefe, *Gretzerus* the  
 Iesuite makes this conclusi-  
 on: *Wee doe receiue and reue-  
 rence that onely for the Word  
 of God, which the Pope as su-  
 preame Master of the Christi-  
 ans, and Iudge of all contro-  
 versies, doth determine in the  
 Chaire of Peter.* Now if it  
 happen that some Prose-  
 lyte of a tender conscience,  
 should make some scruple,  
 whether the Pope ought to  
 be heard and obeyed, when  
 hee is a murderer, a Sorce-  
 rer, and a wilfull subuerter  
 of the truth, (as some Popes  
 haue been) *Hosius* their Do-  
 ctour, wisheth them not to  
 trouble theselues with such  
 idle curiosities. *God will ne-  
 uer*

*heretic' est.  
 Sylu. Prier.  
 contra Lu-  
 ther.*

*Id solum  
 pro verbo  
 Desvenera-  
 mur ac sus-  
 cipimus, qd  
 nobis Pen-  
 tifex ex Ca-  
 thedra Pe-  
 tri, &c.  
 Def c. 1. l. 1.  
 de Verbo  
 Dei. p. 16.*

*Iudas ne sit  
 an Petrus,*

an Paulus  
Deus arē-  
di non vult,  
sed solū hoc  
qd sedet in  
Cathedrā  
Petri—de  
cuius ore le-  
gem requi-  
rere in suis  
est. Hoc so-  
lū spectari  
vult. Hos.  
in Confess.  
Petri coui-  
en. ca. 29.

Si autem  
Papa erra-  
ret, prae-  
cipiendo vitia  
vel probi-

uer have thee consider (saith  
he) whether the Pope bee a Ju-  
das, or a Peter, or a Paul; it is  
sufficient onely that he sitteth in  
Peters chaire, that hee is an  
Apostle, that he is Christs Am-  
bassadour, that he is the Angell  
of the Lord of Hostes, from  
whose mouth thou art comman-  
ded to require the Law. This  
thing onely Christ would have  
thee to consider. Againe, ad-  
mit a Councel, a whole con-  
gregation of men should  
make a doubt whether the  
Pope may erre, and by rea-  
son of that scruple, would  
not readily obey him: Car-  
dinall Bellarmine by way of  
preuention, giues them this  
lesson: If the Pope should so  
farre forth erre, as to command  
vices, and forbid vertues, the  
Church

Church were bound to beleue  
 that vices are good, and ver-  
 tues are euill, vnlesse shee will  
 sinne against her owne consci-  
 ence. Heere is an implicite  
 faith commanded; let the  
 Popes doctrine bee true or  
 false, if the Romanists will  
 resigne vp their senses and  
 vnderstanding to this Ver-  
 tuall Church, (which is the  
 Pope) they shall haue a  
 Priest & Cardinall for their  
 Tutors; but by their leaue,  
 they may make shipwracke  
 of their faith, by being their  
 Disciples. I proceed from  
 an implicite faith to a blind  
 obedience; and therein I  
 will giue you a remarke-  
 able example from another  
 Schooleman, who about all  
 things doeth honour and

Z

com-

bene uirtu-  
 tes, tene-  
 tur Ecclesia  
 credere vi-  
 tia esse bo-  
 na, et vir-  
 tutes malas  
 nisi vellet  
 contra con-  
 scientiam pec-  
 care. Bell.  
 de Pont. li.  
 4. c. 5.

1. 1. 1. 1. 1. 1.

2. 2. 2. 2. 2. 2.



Laurent.  
disceptatio  
Theolog.  
pag. 5.

commend a blinde obedience to the Church (that is, to the Pope) Gregorie de Valentia tells vs of an Italian Merchant of Placentia, who reasoned and resolved with himselfe in this manner: *Hold it is better to professe the Romane Religion, then the Lutheran; First, because I can briefly learne the Roman faith, for if I say what the Pope saies, and deny what the Pope denies, and if he smake, and I hearken vnto him, this alone is sufficient for mee: but if I should bee a Lutheran, I must learne a Catechisme, I must search the Scriptures, which in truth I cannot intend, when I must look after the Ships of Italy, and my Merchandise beyond the Seas. You haue heard the reason*

why

why this Layman did dislike the Protestants Religion, and what was the rule of his Roman faith; now heare what iudgement this learned Schooleman giues concerning this Merchant; *Dei nihil habiturum*: God (saith he) will haue nothing to lay in the charge of this man at the dreadfull day of Iudgement. To say nothing of this presumption, I pray God that Pagans & Infidels who knew not Christ, arise not vp in Iudgment against them that teach such doctrine: for whereas all men by the Apostles rule, should be ready to giue an account of their Faith, and must bee iudged by the Word of God; this man by not knowing the Scriptures

D. 40 Si  
Papa in  
Annot.

nor the articles of his faith, but onely for intending his Merchandise, with a blinde obedience, and an implicate faith, shal be free both from guilt and punishment: and no doubt, from this general beliefe, of the Popes authoritie, and infallibilitie, the saying of Gregorie the 13. is verified: *Men doe with such reuerence respect the Apostolicall See of Rome, that they rather desire to know the ancient Institution of Christian Religion from the Popes owne mouth, then from the holy Scriptures; and they onely inquire what is his pleasure, and accordingly they order their life and conversation.*

He therefore that will appeale to the Bishop of Rome,



to *Rome* let him goe; but woe to the Reculants of *England*, & other countreys remote from *Rome*, which cannot heare the Church, being so farre distant from him: nay, woe to them at *Rome*, that liue in his Sea, for how can they heare him if hee neuer preacheth? But withall, most miserable is the condition of the hearer, notwithstanding he should preach: for his owne Cardinall assures vs, that if his Holinesse teach not the whole Church, *hee is in as much possibilitie to erre, as Innocent the eight was when hee permitted the Norwegians to celebrate the Eucharist without wine.* Thus from the multitude of belceuers, which

Bell lib. 4.  
de Rom.  
Pont. lib.  
4. cap. 14.

is the *Essentiall Church*, we are sent to the *Councell*, from the *Councell*, which is the *Representative Church*, wee are sent to the *Pope*, which is the *Virtuall*, and now at length being arrived at the *Popes Consistory*, his *Cardinal* giues vs to vnderstand, that a man may returne happily as wise as he went, but withall intimates vnto vs, that there are no oracles, no infallible doctrine to bee learned from his mouth, vnlesse hee will first declare by publike decree, that hee intends to preach to the *Vniuersall Church*. Besides, how the *Vicar of Christ* should bee the *Spouse of Christ*, how a particular member of the Church

Church should become a  
Vniuersall Head of the  
Church: how *Papa*, the  
Pope, anciently a Father,  
should become the Church,  
which is alwayes a Mother,  
it is a myserie vnsearcha-  
ble, & past finding out: for  
sure I am, if the Pope be the  
Church, let them pretend  
whomsoeuer they will for  
their Father, they can haue  
no Church except Pope  
*do* for their Mother.

It remaineth then, that in  
the next place wee examine  
the certaintie of that faith,  
which must be learned from  
the Pope: for if the Pope  
haue not Infallibilitie of  
Iudgement, then is hee not  
that rule of faith, then is he  
not that Church, which is



the pillar and ground of truth,  
and consequently miserable  
is the condition of those  
poore Christians, that relie  
vpon his opinion, as vpon  
the infallible Doctrine of  
the Church; and first I will  
proceed to the Popes Suc-  
cession in doctrine and per-  
son, & compare the doctrine  
of the ancient Bishops of  
Rome with the Popes of  
these later times, that there-  
by wee may discern, whe-  
ther the Popes Infallibili-  
tie bee priuiledged by his  
Chaire, or whether the an-  
cient Roman faith bee suc-  
cessfully deriued from the  
ancient Bishops of Rome,  
to the Popes of these latter  
ages.

SECT



## SECT. XX.

The Church which is finally resolved into the Pope, wants both Personall and Doctrinall Succession, as appeares by severall instances and exceptions, both in matters of fact, and matters of faith.

**H**osius the Romanist tels vs for certaine, that if we reckon all the Popes that euer were from Peter untill Iulius the third, there neuer sate in his Chaire any Arrian, any Donatist, any Pelagian, or any other that professed any manner of Heresie. The reason of this as I conceiue is deliuered by Card.

Hos in Cō-  
fess. Petri-  
cou. c. 29.

*Veritas ad-  
hæret Ca-  
thedra, uni-  
uersa Ca-  
tholica Ec-  
clesia ad  
Petri Ca-  
thedrā con-  
globata à  
Christo nū-  
quam rece-  
dit. Cusan  
ad Bohem.  
Epist 2.*

*Cusanus: The trueth cleaueth  
fast to Peters Chaire; the whole  
vniuersall Catholike Church is  
rolled up to Peters chaire, & shal  
neuer depart from Christ. I will  
not take vpon mee to exa-  
mine the Pope, in what Of-  
fice, in what religion, in what  
piece of his life he hath suc-  
ceeded Peter: but that you  
may know, (howsoeuer the  
Popes faith is annexed to  
the Chaire) hee hath erred,  
and is subiect to error as he  
is Pope, I will compare the  
doctrine of the ancient Bi-  
shops of Rome, with the  
faith of the later Popes, and  
the later Popes Decrees and  
definitive Sentences, with  
their flat contradiction, and  
contrary Decrees amongst  
themselves, whereby it shall*

*30. in 10. H.  
- 11. 9. 10. 11.  
- 12. 13. 14. 15.*



appeare, that the later Popes  
haue not onely erred in dis-  
claiming the decrees of their  
Predecessours, but haue di-  
gressed wholly from the an-  
cient Roman Bishops, both  
in faith and manners, and  
withall they want that In-  
fallibilitie, that personall,  
and doctrinall Succession,  
which they so much mag-  
nifie amongst themselues.

Anacletus Bishop of Rome  
in the yeere 103, decreed,  
that after Consecration, all pre-  
sent should communicate, or else  
bee thrust out of the Church, for  
so (saith hee) the Apostles did  
set downe, and the holy Church  
of Rome obserueth. On the  
contrary, at this day it is  
made lawfull for the Priests  
to receiue alone, the people  
onely

Dist. 1. Epif-  
copus & 2.  
Peracta.

Conc. Trid.  
Canon. 8.  
Sess. 22.

Leo Epist.  
81.

onely gazing and looking  
on; and withall Pope Iulius  
the fourth hath decreed in  
the Councell of Trent: If  
any shall say, that Masses, in  
which the Priest alone doeth  
communicate, are vntusefull,  
and therefore ought to be abro-  
gated, let him be accursed.

Leo the Great, Bishop of  
Rome in the yeere 440,  
speaks of the death of Mar-  
tyrs in this manner: Although  
the death of many Saints hath  
been pretious in the Lords sight,  
yet the death of no innocent per-  
son hath beene the propitiation  
for the world, that the righteous  
receiued crownes, but ganen none,  
that of the fortitude of the  
faithfull, haue grown examples  
of patience, not gifts of righte-  
ousnesse: that their deaths as  
they

they were severall persons, were  
 severall to every of themselves,  
 and that none of them by his  
 death, paid the debt of any other  
 man; because it is only our Lord  
 Iesus Christ, in whom all were  
 crucified, all dead, all buried, all  
 raised againe from the dead,  
 On the contrarie, Pope Pius  
 the 5, and Gregorie the 13,  
 both condemned, (saith Bel-  
 larmine) the Divines of Lo-  
 uaine, and others, who de-  
 fended, that the sufferings  
 of the Saints, cannot bee  
 true satisfactions, but that  
 our punishments are remitted  
 onely by the personall satisfacti-  
 ons of Christ. Nay more (saith  
 he) If the sufferings of Saints  
 may not bee applied to vs, to free  
 us from the punishment due for  
 our sinnes, lest they should seeme

*Hac opinio  
 reprobata  
 est à Pio 5.  
 Pontifice, et  
 à Gregorio  
 13. Bel. de  
 Indul. lib.  
 1 cap. 40.*



Idem ibid.  
Resp.

similis est

et dicitur

et dicitur

et dicitur

et dicitur

et dicitur

et dicitur

Gelas. cont.  
Eutych. &  
Nest.

to bee our Redeemers, then certainly we our selves cannot redeeme those punishments by our owne labours, lest we also should seeme to be our owne Redeemers. But Pope Iulius the fourth, and the Councell of Trent, (saith the Cardinall) most plainly teach the contrary.

Gelasius Bishop of Rome, in the yeere 492 professeth, and declareth for an Article of his belife: In the Sacrament is celebrated an Image, or semblance of the body and blood of Christ, and there ceaseth not to bee the substance or nature of bread and wine. On the contrary, Pope Innocentius the Third, decreed it for an Article of faith in the Councell of Lateran, with a Firmiter credimus: Wee steadfastly

ly beleeue, that the body and blood of Christ are truly contained in the Sacrament of the Altar, the bread being transubstantiated into his body, and wine into his blood, by the diuine power: so that there must be really, verily, and substantially present, the naturall body and blood of Christ, which was conceived of the Virgin Mary, and which is ascended into Heauen.

Touching the Communion in both kinds, the same Gelasius proclaimed to the communicants of his time: Either let them receiue the whole Sacrament, or let them be drinen from the whole: for the diuiding of one and the same Sacrament, cannot be done without great sacriledge. On the

Lib. 3. Decret. cap. Firmiter credimus.

*Aut integra Sacramenta percipiant, aut ab integris arceantur. Gelas. de Consecr. Dist. 2. Cōperimus §.*

Conc. Con-  
stant. Sess.  
13.

Epist ex  
Regist. lib.  
9. cap. 9.

the contrary, in this latter age, Pope Martin the Fifth, hath decreed it with the consent of a whole Councell: If any shall obstinately maintaine, that it is unlawfull or erronious, to receiue in one kind, hee ought to bee punished, and driuen out as an Heretike.

Gregorie the Great, Bishop of Rome, about the yeere 600, publisheth his instruction for the people touching Images: Let the children of the Church now dispersed, be called togeather, and taught by the Testimonies of the Scriptures, that nothing made with hands may be worshipped. And withall concludes: If any will make Images, forbid them not; but by all meanes let him avoyd the adoration of them.

On



On the contrary, in this latter age Pope *Pius* the fourth declares it for an Article of Faith; *I most firmly auouch, that the Images of Christ, and the Mother of God alwayes a Virgin, and other Saints are to bee had and retained, and that due honour and veneration is to bee giuen to their Images.* Again, touching the vse and sufficiencie of the *Scripture*, touching the *Reall presence, Private Masse, Communion in both kindes, Merite of workes, the Popes Supremacie, and the like: Gregory* is flatly opposite to the Popes of these later times. And that you may yet further heare, that the Popes haue no Infallibility in their Determinations and Decrees, you shall

Bulla Pij 4.  
Art 9.

Se&t. 13. di

shall find likewise, that the later Popes doe not onely vary from the Faith of the Ancients, but also differ amongst themselves, and contradict each other in many substantiall poynts of their owne doctrine.

Pope Cælestine the Third, in the yeere 1191, published a Decree, that of married persons, if one fall into Heresie, the Marriage is dissolued, and the Catholike partie is free to marry againe. Neither (saith Alphonsus) was this error of Cælestine such as ought to bee imputed to negligence alone, that we may say, hee erred as a private man, not as Pope: for this definition of Cælestine was extant in the Decretals which I my selfe haue seene and read.

On

Alph. ad-  
uers. hæres.  
lib. 1. c. 4.

On the contrary, Pope *Innocentius* the Third, his immediate Successor decided the case, and confessed that one of his Predecessors, (which saith the Glosse, was *Celestine*) had decreed otherwise, whose resolution was in the olde Decretals, and it was euill that *Celestine* said.

Pope *Gregorie* the Ninth, in the yeere 1227, proclaimed it to the world, *The not knowing the Scriptures, by the testimonie of truth it selfe, is the occasion of errors; and therefore it is expedient for all men to reade or heare the same.* On the contrary, Pope *Clement* the Eighth, forbids all the common people, yea and *Regulars* also, to reade or retaine any vulgar Translation

Decret. li. 4.  
de diuortijs  
Quanto. 5.  
Prædecess.

Greg. Ep ad  
Germ. Ar-  
chiep. Con-  
stant. apud  
M Paris. in  
Henr. 3.



Azor. Inst.  
Moral. part.  
1. l. 8. c. 26.

Sixti Decr.  
lib. 5. tit. 12.  
§. Exij.

flation of the Scriptures, without license of their Bishop, or Inquisitor: and there hee giues the reason flatly opposite to the Tenet of his Predecessor: *Because the common use of Scripture is found by experience to be rather hurtfull then profitable.*

Pope Nicholas the fourth, in the yeare 1288 declared in his Decretall, that *To renounce the proprietie of all things, not in speciall onely, but in common also, is meritorious and holy, which Christ taught by Word, and confirmed by Example, and the first Founders of the Militant Church deriued to others by patterne of their Doctrine and Life: On the contrarie, his Successor Iohn the 22. published*

lished and declared, that *It is Hereticall, to affirme, that Christ and his Apostles had nothing in speciall, nor in common.*

Pope *Martin the fifth*, in the yeare 1431. in the grand Councell of *Basil*, decreed the Councell *aboue the Pope*: Pope *Eugenius the fourth*, his immediate Successor, condemned that Session, & declared the Pope to bee *aboue a Councell*. And, that which is most remarkeable, those Romanists which condemne the Translation of our Bible (as if the latter Translation did contradict the former) shall finde, that Pope *Sixtus Quintus* published in the yeere 1590, and commanded to be read and fol-

Extravag.  
Iohn 12 tit.  
14. § Cum  
inter non-  
nullos.

Conc. Basil.  
Sess. 33.

Bell de E-  
cles. & Cō-  
cil. l. 1. c. 7.

The first  
Bible was  
printed at  
Rome 1590  
the second,  
1592.

D. James  
his Apol. of  
Bellum Pa-  
pale. p 27.

*Acta priorū  
Pontificum  
sequentes  
Pontifices  
aut infringunt, aut  
omnino tol-  
lunt, nihil  
enim aliud  
illi Pontifi-  
culi cogita-  
bant, quam  
ut nomē et  
dignitatem  
maiorū suo-  
rum extin-  
guerent.  
Plat in Ste-  
phan. & in  
Romano.*

followed vpon such paines  
as are mentioned in his  
*Breue*; within two yeeres  
after was reiected by his  
Successor Pope Clement the  
8. as a Translation errone-  
ous, and opposite to the  
Truth. And thus saith Pla-  
tina, The latter Popes, either  
violat, or utterly repeale the  
Decrees of their Predecessors:  
For the little pettie Popes had  
no other study to busie them-  
selues withall, but onely to de-  
face the name, and dignitie of  
the former Popes.

First then, wee may ob-  
serue, that the ancient Bi-  
shops of Rome, published  
and declared the same faith  
and doctrine, which the  
Protestants teach in the  
fundamentall poynts at this  
day.



day. They commaunded Priests and people to communicate together, contrary to the doctrine of Privat Masses: they taught, that the Sacrament was a semblance of Christs body, and that the substance of bread did remaine after consecration, contrary to the Faith of Transubstantiation: they commanded the cup to bee giuen to the lay people, which the later Popes forbid at this day: They condemned the Worship of Images, Merit of works, and the Popes Supremacie; all which doctrines are received by the later Popes and councils, and declared with *Anathema's*, to bee beleueed as Articles of faith.

Thus

*Hec Domus  
antiqua  
quā disp.iri  
dominarius  
Domino.*

Reuel. 17. 5

Thus wee see the house di-  
uided against it selfe; the later  
Popes repealing the Acts of  
the former, and both con-  
tradicting each other. Now  
how the house should stand  
which is diuided against it  
selfe; how the Pope should  
be the Rule of faith, and yet  
dissent from the faith of  
his Predecessours; how the  
Pope should be the Pillar  
and ground of Truth, and  
yet his Truth opposed and  
contradicted by his Succes-  
sors, I may well conceive it  
may be *A mystery of Babylon*,  
but I profess: I cannot vn-  
derstand it. Briefly and tru-  
ly I may say of the Popes in  
these later ages, They haue  
succeeded their predecessors  
as *Caiphas* succeeded *Aaron*,  
or

or as sicknesse succeedeth health, or as darknesse succeedeth light; & from these few examples in Faith and Doctrine, I will conclude with the saying of S<sup>t</sup>. Ambrose: *They haue not the succession of Peter, that want the faith of Peter.*

I proceed to the Popes Succession in person, which although it be of no force and authoritie, by the testimonies of our aduersaries, unlesse there be also a right succession of doctrine in the same Church; yet I wil giue you some few instances and obseruations of their owne Writers, that the vncertainty of their Succession may more easily bee discovered by their owne confessions.

*Non habent  
Petri heredi-  
tatem, qui  
Petri fidem  
non habent.  
Ambros. de  
Penit. l. 1. c. 6*



*Petri hanc  
distinctionem non  
habent, qui  
non habent  
Petri sedē.  
Grat. de  
Pœnit. dist.  
1. c. Potest.*

*Gratian* the Compiler of the Popes Decrees, well understood, that the Popes succession would bee interrupted, if his faith and doctrine should bee compared with *Peters*; and therefore for more certaintie, (by transposing the word *Faith* into *Seate*) hath appropriated the right Succession to the *See* of *Rome*, in these words: They have not the Succession of *Peter*, that want the *Seate* of *Peter*. To let passe these forgeries, it is strange to see what shifts the Romanists doe use, to make good the lineal descent of their Popes. Rather then they will want the authoritie of Scriptures to proue *Peters* being at *Rome*, they wil confesse that *Rome*

is meant by that *Babylon*, which is spoken of in the 16 and 17 of the *Revelation*, which without doubt is the Seat of Antichrist. Besides, they are now agreed among themselves, whether *Linus*, or *Clement*, or *Cleus*, or *Anacletus* succeeded *Peter*; if he were at Rome. Neither can they well resolve, whether the Pope should succeed *St. Peter*, or *St. John*. For *St. John* lived 33 yeeres after *St. Peter* (saith *Baronius*) so that the succession must bee either deriued from *St. John* the suruiour, or else the Pope, who immediately succeeded *St. Peter*, must bee greater then an Apostle, during the time of *Saint Johns* suruiourship.

Annot. vp-  
on the Rhe-  
nish Te-  
stament.

1. Pet. c. 5.

v. 13.

*Quidā post  
Petrū im-  
mediate po-  
nunt Cle-  
mentem, ut  
Tertullian  
et Hierony-  
m<sup>us</sup>, alii post  
Petrū po-  
nunt Linū,  
et postea  
Clementem  
Eccl. Bell.  
de Rom.  
Poi. l. 2. c. 5*

*Quarū fa-  
cies sancta  
Rom. Eccle-  
sia quā se-  
dissima cum  
Roma domi-  
naretur po-  
tentissima  
aque ac sor-  
didissima  
meretrices,  
quorū arbi-  
trio muta-  
retur sedes,  
darentur E-  
piscopi, et qd  
horrendū et  
nefandū est  
intruderentur  
in sedē  
Petri ea-  
rū Amasii,  
Pseudopon-  
tifices, qui  
non sint nisi  
ad consignā-  
da tempora  
in Catalogo  
Pontificum  
scripti. Ba-  
ron Annal.  
in ann. 912.*

But admit that St Peter was at Rome, admit the ancient Bishops of Rome did rightly succeed Saint Peter, yet *What was the face of the Roman Church* (saith Baroni- us) *and how most filthy did it appeare, when the most impudent and base Quarantines bare all the sway at Rome, changed Sees, and gave Bishopricks at their pleasure; and which is most abominable, and not to be named, intruded their Paravours into Peters Chair, false Bishops, whose names are written in the Catalogue of Popes, onely to note and designe the times.*

To passe by the two and twenty Schismes in the Papacie, wherein it was question- able betwixt the Popes



and Anti-Popes, who were the true Successors of Peter. To let passe the vacancie in the Papall Sea for many moneths and yeeres, during which time the Pope sat at *Avinion*, & left the Sea of Rome. Their owne Genebrard confesseth, there were fiftie Popes irregular, disordered and Apostaticall. And Bellarmine tells vs, at the Councell of Constance, there were three Popes, neither could it easily bee resolved, which of them was the true and legitimate Pope. And (saith he) A doubtfull Pope stands for no Pope. If then there were false Popes by Baronius confession, if Apostaticall Popes, by Genebrards confession; if doubtfull, and consequently

*Apostatici,  
Apostatici.  
Genebr.  
Chron. l. 4.*

*Bell. de Rō.  
Pont. li. 4.  
c. 14.*

*Dubius Pa-  
pa habetur  
pro non Pa-  
pa. Bell. de  
Concil. l. 2.  
cap. 19.*

D. Featly  
in his an-  
swere to a  
Iesuite tou-  
ching per-  
sonall Suc-  
cession.

no Popes, by Bellarmin con-  
fession; what certainty, what  
assurance can these wher-  
hane of the Popes personall  
Succession?

It was a pertinent and full  
answer made to a Iesuite, by  
an adute & learned Doctor  
of our Church, touching  
the personall succession of  
the Pope: If by Bishops  
you vnderstand rightly  
consecrated, and canon-  
ically elected & inuict;  
Pope Pelagius the first was  
not so: for he was not or-  
dained by three Bishops.  
Pope Hildebrand was not  
so, who held the Papacie  
by an Imposture: nor Syl-  
vester, who aspired to it by  
Magicke: nor Eugenius  
who was first promoted  
by

“by faction, and afterwards  
“held it in despite of the  
“Councell of *Basil*. Again,  
“If by true Bishops, you  
“meane Orthodoxall Bi-  
“shops, & preachers of the  
“the truth, Pope *Liberius*  
“was not such; for he was  
“branded with the note of  
“*Arianisme* by *S<sup>t</sup>. Hierome*,  
“and Pope *Damasus*. Pope  
“*Honorius* was not such; for  
“he was condemned for the  
“heresie of the *Monothelites*  
“in three Generall Coun-  
“cells, confirmed by three  
“Popes. *John* the 23. was  
“not such, who was char-  
“ged in the Councell of  
“*Constance* with the denyall  
“of the immortality of the  
“Soule, & the life to come,  
“and for that and other  
A a 4 blas-



Quoniam cre-  
dere tenemur  
ex fide  
verū Petri  
successorem  
esse supre-  
mum totius  
Ecclesia pa-  
storem, non  
tamen tenemur  
eadē fide  
credere  
Leonē aut  
Clementem  
esse verū Pe-  
tri successo-  
rē, quoniam  
nō tenemur  
ex fide Ca-  
tholicā cre-  
dere eorum  
quēlibet rē  
et cano-  
nicē fuisse  
electum.  
Alph. lib. 1.  
contr. heret.  
cap. 9.

“blasphemous crimes was  
“deposed by the Councell  
Alphonſus a Caſtro, was an  
obedient ſervant to the  
Pope, yet would hee by no  
meanes allowe that enery  
Pope had Infallibilitie in a  
right line of ſucceſſion from  
Peter: For admit (ſaith hee)  
that we are bound to beleene  
of Faith, that the true ſucceſſor  
of Peter is the ſupream Paſtor  
of the Vniuerſall Church, yet  
we are not bound to beleene with  
the ſame faith, that Leo, or Cle-  
mens, is the true Succeſſor of  
Peter, becauſe we are not bound  
to beleene it, as a point of faith,  
that either of them had a right  
and Canonick election. The  
reaſon as I conceiue, why  
this Succeſſion in perſon  
become ſo doubtfull and

uncertaine amongst themselves, is partly grounded upon their owne Councils, and their Popes Decrees for the Councell of *Florence* declared, that the intention of the Priest did ordeine the Sacraments, and consequently if his intention did faile at the time of Consecration, the Sacrament of *Orders* was vtterly voyd, and the Priests *Ordination* and Succession for want of intention, was of no effect, and as touching the Popes Decrees, *Iulius the second* about 120 yeres since, published and declared by his Bull, (which all Cardinals, at the entrance of the Conclauē, are sworne to obserue) *That if it happen the*

Cont. Flor.  
in Decret.  
Eugen.

Bulla Iulij  
2. in lib.  
Constit.  
Pont. Con-  
stit. 1. &  
Novus Ho-  
mo.

election of the new Pope be  
made and done, either by him  
that is chosen, or by any other  
of the Colledge of Cardinals, by  
the heresie of Simoniacall con-  
tracts, giving, promising, or re-  
ceiving any goods of any kind,  
or by making of any other pro-  
mise, or obligation of what kind  
soever, whether it be done by  
herselves, or others, by a few  
or by many, that not onely the elec-  
tion, or assumption forme shal  
bee from the very moment void  
and of none effect, but that safe-  
ly and lawfully they may bold-  
esteeme, and eschew him as  
Magician, an Ethnick, a Pau-  
lican, and an arch heretique.  
Now if any man make a  
question, whether the Pope  
can commit any Simonie or  
no, let him take his answer



from the Popes creature:  
*Thomas Aquinas* tells vs, that  
 the Pope may incurre the sinne  
 of *Simonie* as well as any other.

Besides, the Popes Bull  
 would neuer haue said (If  
 any Pope happen to bee chosen  
*Simoniacally*) if they had not  
 belceued that the Pope  
 might commit *Simony*. On  
 the other side, if it bee de-  
 manded what Pope in these  
 latter times is guilty of that  
 crime, their owne Trearise  
 intituled, *Novus Homo*, The  
 new Man, doth plainly ma-  
 nifest, that *Sixtus Quintus*  
 did climbe into the Chaire  
 by foule *Simony*; and that  
 since the death of *Gregorie*  
 the thirteenth, his prede-  
 cessor, there hath not been  
 any true Pope, rightly and  
 Ca-

*Papa potest  
 incurrere  
 vitium Si-  
 monia sicut  
 et quilibet  
 alius. 2. 2.  
 q. 100.*

Aeneas Syl.  
de Gest.  
Conc. Basil.  
lib. 1.

Canonically elected.

He who was sometimes a Pope, proclaimed to the world by his publike Writings: Of the Popes of Rome, we might shew forth very many examples, that they have beene found either heretikes, or else defiled with other vices.

But it shall suffice for a conclusion of this poynt, the ground of Peters succession is doubtfull, the Popes Infallibilitie deriued from Peter, is vncertaine, and consequently, the Romanists haue but a Morall & coniecturall knowledge for their Rule of faith. I call Bellarmine himselfe to witnes the truth of this assertion. First, the right of Succession in the Popes of Rome, is founded in this

de Successi-  
one Ponti-  
ficum Ro-  
manorum

this (saith the Cardinall) that Peter by Christs appointment, placed his Seat at Rome, and there remained till his death. So that the reason of Succession hath his beginning from the fact of Peter. From hence there will arise two questions; the one, whether the Lord did command Peter to make his Sea at Rome: the other, whether the Pope did rightly succeed Peter, if hee were at Rome. For resolution of these points, the Cardinall makes these severall answers: First, It is not improbable, that our Lord did plainly command Peter to make his Seate at Rome, yet this is no matter of Faith, nor yet of a divine and unchangeable precept, but it is most pro-

*in eo funda-  
tur qd Petr<sup>o</sup>  
Roma sedē  
suam &c.  
Bellar. de  
Pont. lib. 2.  
cap. 1.  
Ratio suc-  
cessionis ex  
facto Petri.  
Ibid. c. 12.*

*Non est im-  
probabile  
Dominū a-  
pertē iussisse  
ut Petr<sup>o</sup> se-  
dē suā Roma  
figeret. Bell.  
de Pont. lib.  
2. c. 12.*

*Non est de  
fide, divino  
et immuta-  
bili praecep-  
to, Roma se-  
dē Petri esse*



Canonically elected.

He who was sometimes a Pope, proclaimed to the world by his publike Writings: Of the Popes of Rome, we might shew forth very many examples, that they have beene found either heretikes, or else defiled with other vices.

But it shall suffice for a conclusion of this poynt, the ground of Peters succession is doubtfull, the Popes Infallibilitie deriued from Peter, is vncertaine, and consequently, the Romanists haue but a Morall & coniecturall knowledge for their Rule of faith. I call Bellarmine himselfe to witnes the truth of this assertion. First, the right of Succession in the Popes of Rome, is founded in this

Aeneas Syl.  
de Gest.  
Conc. Basil.  
lib. 1.

Two Successi-  
ons Ponti-  
ficum Re-  
memorans

this (saith the Cardinall) that Peter by Christs appointment, placed his Seat at Rome, and there remained till his death. So that the reason of Succession hath his beginning from the fact of Peter. From hence there will arise two questions; the one, whether the Lord did command Peter to make his Sea at Rome: the other, whether the Pope did rightly succeed Peter, if hee were at Rome. For resolution of these points, the Cardinall makes these severall answers: First, *It is not improbable, that our Lord did plainly commaund Peter to make his Seate at Rome, yet this is no matter of Faith, nor yet of a divine and unchangeable precept, but it is most* pro-

*in eo funda-  
tur qd Petr<sup>9</sup>  
Roma sede  
suam Ec.  
Bellar. de  
Pont. lib. 2.  
cap. 1.  
Ratio suc-  
cessionis ex  
facto Petri.  
Ibid. c. 12.*

*Non est im-  
probabile  
Dominū a-  
pertè iussisse  
ut Petr<sup>9</sup> se-  
dē suā Roma  
figeret. Bell.  
de Pont. lib.  
2. c. 12.*

*Non est de  
fide, divino  
et immuta-  
bile precep-  
to, Roma se-  
dē Petri esse*

constituta;  
est tamen  
probabilis-  
simum, et p̄  
credendum.  
Bel. de Pōt.  
lib 4 c. 4.  
Foris nō est  
de iure di-  
vino Roma  
nū Pontifi-  
cem Petro  
succedere.  
Idem ibid.  
§. Obser-  
vandum.

probable, and it is piously to be  
beleued. To the second he  
answereth: Peraduenture it  
is not (*De Iure diuino*) from  
diuine right and authoritie,  
that the Pope succeedeth Peter,  
yet it doth appertaine to the Ca-  
tholike (Roman) Faith.

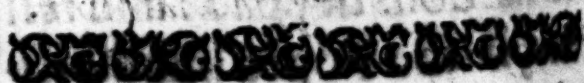
Thus by Bellarmines con-  
fession, it is but probable  
and piously to be beleued,  
that Peter was at Rome, and  
made his Seate there: and  
therefore at the best it can  
bee but probable, that the  
Pope should succeed Peter  
in that Sea. Besides, there is  
no necessitie to beleue it:  
for (saith hee) it is no point  
of Faith; and withall, if  
Christ gaue any such pre-  
cept, yet it may be changed.  
Again, if the Pope doe  
suc-



succeed *Peter*, it is but with  
a *Peradventure*, it may be so,  
and it may not bee so: for  
(saith hee) it is not of any  
Diuine right or command,  
although it belong to the  
Catholique Roman faith.  
Add to these the vncertain-  
tie of their pastors Inten-  
tion in the ordination of their  
Priests, the vncertainie of  
their Simoniacall contracts,  
which make void their ele-  
ction, the knowne and con-  
demned heresies of Popes  
in the Roman Sea, with the  
vncertainie of *Peters* being  
at Rome, on which all the  
succession of person and do-  
ctrine doth depend: and tell  
me, if the Popes infallibili-  
tie, which is grouded whol-  
ly vpon probabilities, can  
be

bee the Rule of faith; tell me, whether the Pope or his predeceffors haue had an vndoubted fucceffion in doctrine and person; tell mee, whether to neglect the *most safe and fure rule of Scriptures*, and to follow this morall and coniecturall faith, bee not *Via dubia*, a doubtfull and vncertaine way, and *Via Denia*, a wandring and By-way.

SECT.



## SECT. XX I.

The Infallibilitie of the Popes  
Judgement, which is made  
the Rule of Faith, to deter-  
mine all Controuersies, is not  
yet determined by the learned  
Romanists amongst them-  
selves.

**T**O lay a sure Foun-  
dation, that this Pa-  
pall building may  
be strong and immoueable,  
Hostiensis, by way of preuen-  
tion, giues vs to vnderstand,  
that the Pope and Christ make  
but one Consistory, so that (sinne  
excepted) to which the Pope  
is subiect, the Pope in a man-  
ner can do all that God can doe.

He

Papa &  
Christus fa-  
ciunt vnum  
Consistorium,  
&c. Extr.  
de Translat  
Præl. C.  
Quanto  
Ab.



He might more truly have added, that the Pope can do more then God can do: for *God cannot lye* (saith the *Apo-  
stle.*) Howsoever, the Pope in this is much beholding to this Cardinal; for (with-  
out this exception of sinne) the Pope could not have beene Antichrist, since hee must bee *The man of Sinne.* Neither is this man different in opinion from his fellow Romanists: for *Cornelius Bitonto* pronounced openly in the Councell of *Trent*: *Who will so univ-  
ersally weigh things, but he will say, the Pope is the light that cometh  
into the world?* Thus the Cardinal hath equalled him with God the Father, (ex-  
cepto peccato:) and the Bi-  
shop

Cone Trid.

sub Paulo

3. Orat.

Cornel. Ep.

Bitont.

1563

1563

1563

1563

1563

1563

shop hath giuen him the proper attribute of Christ: and that an Infallibilitie might be granted him, Salmeron the Iesuite proclaimes it for a certaine trueth: *The Lord promised his Spirit to Christs Vicar, and the successor of Peter, and by his authoritie hee determines all matters of Faith.* So that from these seuerall assertions, wee may confidently affirme, that either the Pope hath the Office of the holy Ghost giuen him, to leade him into all truth; or certainly *There was giuen vnto him a mouth speaking great things and blasphemies, to make warre with the Saints, and to ouercome them.* First therefore let vs examine vpon what ground the

Tom. 1. pro-  
log. 9. princ.  
5. Can. 1. c.  
1. ad Hier.

Reuel. 13.  
5, 7.

*Non Cathedra  
facit  
Sacerdotē,  
sed Sacerdos  
Cathedrā.  
Chrysost.*

*Quādo De-  
us voluit  
etiā mūtū  
iumentum  
rationabili-  
tē loquutū  
est Nec ideo  
admoneri*

the Popes infallibilitie may be prooued, and whether it be receiued as a doubtfull opinion, or as an Article of faith. Touching the first, according to their severall fancies, the Romanists haue devised severall reasons: some pretend, that the truth is annexed to the *Chair*, as if Christ had prayed for his Tribunals, Courts, & Consistories: others deriue it from the example of *Caphas*, who being High Priest by vertue of his office, rightly prophecied of Christ, and consequently, the Pope cannot faile in Iudgement. A wittie argument, no doubt, and available for the Devil himselfe; for by the same reason, the Devil may

con-



conclude, that he hath also the Spirit of God, for he testified of Christ: *I know thou art Christ the Son of the living God.* Now the Apostle doth witnesse accordingly; that *No man can say the Lord Iesus, but in the spirit of truth.* He therefore that shall read in the 11. of *Iohn*, that *Caiphas* did not speake of himselfe, but as High Priest, was guided by the spirit of prophesie: let him take his answer from Saint *Matthew*: that *Caiphas* himselfe the very same yeere, being high Priest, did publikely and iudicially pronounce our Saviour a blasphemer; and I thinke none will say, that this iudgement of his proceeded from the holy Ghost,

vn-

*Sunt homines in deliberationibus suis etiam Asinina expectare consilia.* Aug. Epist. 58.

1. Cor. 12.

Math. 26.

vnlesse he wil say, when the Pope speaketh the truth, he doth it vnawares, like *Caiphas*, when his heart and purpose was bent to overthrow the truth. There are others that cōfesse the Pope may erre as man, but not as Pope, as if his Manhood & his Popedom had two capacities, and were in two distinct persons. *Plato* a heathen Philosopher did note it as a thing ridiculous, that one in his dayes did maintaine: A Magistrate could not erre as Magistrate, nor Prince as Prince. And their owne *Alphonfus à Castro*, scoffes at the *Dominicans*, for that they were wont to brag before the people, that those which haue once used the habit of their Order,

Plato de  
Repub. lib.  
1. Thrasim.

Eos non ve-  
reri coram  
populo ia-  
stare et di-  
cere qui

Order, could not erre, nor faile  
in faith. Shall we say then,  
that this new Divinitie was  
learned from some old Phi-  
losopher, or that the Pope  
is chosen out of the Order  
of Dominicans, which have  
the gift of Infallibilitie?

Glaber Rodolphus, who was  
living in the time of Benedict  
the Ninth, tells vs, that Bene-  
dict was chosen Pope at ten  
yeeres olde: shall wee say  
then, that this child had in-  
fallibilitie, and could not  
erre: or must wee beleue  
the Truth was annexed to  
his Chaire: and that he was  
able to guide the whole  
Church, and direct a whole  
Councell, when hee knew  
not the principles of Reli-  
gion: Again, what shal we  
say

semel habi-  
tum illius  
Ordinis sus-  
ceperit, non  
posse in fide  
errare &  
deficere.

A<sup>o</sup> ph. lib. 7.  
de hares.  
cap. 9.

Canon  
de hares.  
cap. 9.  
de hares.  
cap. 9.  
de hares.  
cap. 9.  
de hares.  
cap. 9.  
de hares.  
cap. 9.

de hares.  
cap. 9.

de hares.  
cap. 9.



*Eugenius  
contempto-  
rem sacrorū  
Canonum,  
pacis et ve-  
ritatis Ec-  
clesia Dei  
perturbato-  
rem notori-  
um &c.  
Conc. Basil.  
Sess. 34.  
Baron. ann.  
985. n. 1.*

*Sigon reg.  
Ital lib. 7.  
ann. 963.*

*Mach. de  
Princ c. 18.*

say of hereticall and wicked Popes, who have neither Faith nor Religion. If we peruse the Councell of Basil, we shall find Pope Eugenius condemned and deposed for a despiser of the holy Canons, a Symonist, a forsworne man, a man incorrigible, a schismaticke, a man fallen from the faith, and a wilfull heretique. Boniface the seventh, (saith Baronius) was a verie villaine, a Church-robber, a swage thiefe, the cruell murderer of two Popes, and the invader of Peters Chaire. John the 13 was accused and detected in a Synode of Bishops, for murders, adulteries, incests, perjuries and other vices of all sorts. Alexander the sixth, gave his mind to nothing but villeny,

an

and found, whereby to deceive  
men. Syluester the second,  
leaving his Monastery, became  
himf self wholly to the Devil, by  
whose helpe hee gave the Pope  
domeyn upon condition, that after  
his death he should be the devils  
both body and soule.

Must wee beleue these  
Popes were guided by the  
holy Spirit, and led into all  
truth? that the truth was  
annexed to their Chaire,  
and not to their Persons?  
must wee acknowledge (for  
what vertue wee know not)  
that these Bishops were the  
Virtuall and totall Church?  
were these the right succes-  
sors of Peter in faith and do-  
ctrine? or shall we say they  
erred as men, but not as  
Popes, they erred in their

Bb

Pal-

Mart. Pol.  
ann 986.  
Platin. in  
Syluest. 3.

Engraving  
of the Pope  
and his  
successors

Jo. 9. 11. M  
 .280 nna  
 ni. 117. 19  
 .2. 117. 19

*Alind stans,  
 Alind se-  
 dens.*

*Quomodo  
 potest Papa  
 Eugenius  
 dicere hoc*

Pallace; but not in their  
 Consistorie; they erred in  
 matters of fact; but not in  
 matters of Faith. These  
 things are so groundlesse in  
 themselves, that they rather  
 deserue laughter, then an an-  
 swer; they are riddles with-  
 out sense, that a man, & not  
 a Pope; in a stoole, nor in  
 the Chaire; in a company,  
 nor in a Councel, may faile,  
 and not erre; wander, but  
 not goe astray; misse the  
 truerh, but not doe amisse.  
 Cardinal Cusanus was so far  
 from the beliefe of this new  
 doctrine, that hee ieasted at  
 Pope Eugenius, and vnder  
 that pretext, derided the In-  
 fallibilitie of the Pope. How  
 can Pope Eugenius (saith hee)  
 tell this is true, if he will haue it



so, and nor otherwise, as though  
the inspiration of the holy Ghost  
were wholly at the Popes com-  
mand, to breath onely where hee  
will haue him?

It is confessed on both  
sides, that Christ is the Way  
and Truth, and by his word  
he hath prescribed a sure &  
an infallible rule to find out  
the truth: If the Scripture  
were but a partiall rule, yet  
by Bellarmines owne confes-  
sion, it is the most certaine, and  
most safe rule of faith. Now  
let vs see what is the most  
certaine rule of the Roman  
faith, and on what assured  
meanes their profelytes may  
rest satisfied, and infallibly  
instructed for the saluation  
of their soules. Suarez the  
Iesuite tells vs, It is the Ca-

verū esse, si  
ipse velit et  
non aliter.

Cusan. de  
Concord.

Cath. lib. 2.

cap. 29.

non est ratio

hanc potest

simpliciter ob

servare in

proprietate

et in

non ad hoc

quod est ob

servare in

lib. 1. cap. 2.

Scriptura.

Regula cre-

dendi cer-

tissima tu-

stimaque

est Bell. de

Verbo Dei.

lib. 1. cap. 2.

Veritas Catholica est  
 Pontificem  
 definitum  
 esse Regale  
 Fides, qua  
 errare non  
 potest, quā-  
 do aliquid  
 authenticè  
 proponit v-  
 niversa Ec-  
 clesia tan-  
 quā de fide,  
 G<sup>o</sup> Suarez  
 de Tripl.  
 virt. Theol.  
 Sect. 8. disp.  
 5. de reg.  
 pag. 214.  
 Censeo esse  
 rem de fide  
 ee. 1. a. Suar.  
 ibid p. 214.

tholike truth, that the Pope de-  
 fining in his Chaire, is the rule  
 of Faith, which cannot erre,  
 that is, whē he doth propose any  
 thing authentically to the uni-  
 versall Church, so be beleued as  
 a diuine faith: and thus (saith  
 he) all Catholike Doctors teach  
 in these dayes; and I thinke it to  
 be a thing certainly to be bele-  
 ued. This Iesuit maintaines  
 the Infallibility of the Pope,  
 yet speakes but (as he thinks)  
 and withall tells vs, It is the  
 Catholike doctrine of these  
 times, when as hee should  
 haue prooued it by ancient  
 Records, that it was the Ca-  
 tholike doctrine of all ages:  
 For there is no man liuing,  
 let him be Papist or Prote-  
 stant, if hee be a man of vn-  
 derstanding, but will hold it  
 most

most requisite, and absolutely necessary, that the rule of faith should be declared by Christ and his Apostles, by Catholike Traditions, by Generall Councils, by the consent of Fathers, and the whole Christian world; and certainly, if the Popes Decrees & conclusions be that rule of faith, they ought to be confirmed by al those testimonies, since on his judgment both Councils, & Bishops do depend; but especially, since *the error of the Pope is (adiudged) to be the error of the Vniuersall Church.*

Againe, he that deliuered what hee thought was the Catholike doctrine of these times, touching the Popes Infallibility in generall, tels



Idem ibid.  
pag. 218.

vs of an other point at that  
time questionable, (viz.)  
*Whether it was to bee belieued  
as an Article of faith, that this  
or that particular Pope were a  
true Pope: This doctrine* (saith  
he) *I taught at Rome affirma-  
tively, in the yeere 1585: but  
withall professeth, that many  
at that time thought otherwise.*  
He that proclaimed it to the  
world, that the Popes defi-  
nitive sentence in his chaire  
was the rule of Faith, with-  
all professeth, that within  
these few yeeres it was not  
resolved, whether this or  
that particular Pope might  
erre or no. And as it was  
obserued by a judicious and  
religious Gentleman, (for I  
shall gladly acknowledge a-  
ny thing that I receiued fro  
any

M. Noy of  
L. Inne.

any man) this later question produced a new *Quare*, viz. If the Pope were not a true Pope, and Canonically elected, then that person which worshipped a Saint canonized by that Pope, commits flat Idolatry, by reason the Saint wants his right Canonization, for want of the Popes true and Canonically election. Many such doubts (said he) were mooved touching this Rule of Faith, which neither the Iesuite was able to resolve, nor the Church had as yet determined. Hee that can but spell, and put these things together, would feare and tremble, to think he hath no better assurance of his saluation, then a doubtfull, vncertain

raine, questionable and unresolved way to guide him into the paths of saving knowledge. And that the world may know the Rule of Faith, (which ought generally to be received *De Fide*, of all the faithfull) is altogether doubtfull in the Roman church, I have summoned 12 of the Popes disciples to deliuer their severall opinions, concerning the Popes Infallibilitie; but how they concur in witnessing the trueth of this Doctrine, I leaue it to be iudged.

Bellar. de  
Rom. Pont.  
l. 4. c. 6.

1. Bellarmine ] *It is probable, that the Pope, not onely as Pope cannot erre, but as a private man, cannot fall into Heresie, or hold any obstinate opinion*



opinion contrary to the Faith.

2. Albertus Pigghius. ] The Iudgement of the Pope is more certaine then the Iudgement of a Generall Councell, or else the whole world.

Piggh de  
Eccle. Hier  
lib. 6. c. 13.

3. Hosius. ] Bee the wickednesse of Popes neuer so great, it can neuer binder, but that this promise of God shall euer be true; The Popes shall shew thee the truth of Iudgement.

Hos lib. 2.  
cont. Brent.

4. Iohannes de Turrecremata. ] It is better to rest upon the sentence of the Pope, which hee decliners out of Iudgement, then the opinions of whatsoeuer wise men in matters of Scripture: for euen Caiphas was a High Priest, and although hee was wicked, yet hee prophesied truely.

Ioh. sum. de  
Eccles. lib.  
2. cap. 112.

5. Siluester Prierias ] Who-

B b 5

soeuer.

Prier. contr.  
Lutherani.

Episc. Bi-  
tont. Conc.  
ex Rom. 1.  
cap. 14. Ro-  
mæ habit.

sooner leaneth not to the Do-  
ctrine of the Romane Church,  
and Bishop of Rome, as vnto the  
Infallible rule of God (of which  
doctrine the holy Scripture hath  
taken force and authoritie) hee  
is an heretike. [

6. Cornelius Mus] I must  
ingenuously confesse, I would  
giue more credit to one Pope in  
matters of faith, then to a thou-  
sand Augustines, Hieromes,  
or Gregories, &c. For I be-  
leeue and know, the chiefe Bi-  
shop in matters of faith cannot  
erre, because the authoritie of  
the Church in determination of  
things belonging to faith, is re-  
sident in that Bishop; and so  
the error of that Bishop should  
come to be the error of the v-  
niuersall Church.

Thus the great Moun-  
taines

taines were in labour, and  
at last appeares *Ridiculous*  
*Mus*: This man cares nei-  
ther for Fathers, nor Coun-  
cells; he knowes the Pope  
cannot erre, and he is a man  
of experience: You may  
beleene him, for hee was a  
Preacher at twelue yeeres  
old, (saith *Sixtus Senensis*;)   
but there are six more of  
the Popes sworne seruants;  
they are *Legales homines*, and  
craue audience, hauing the  
said power and iurisdiction  
with the rest, onely they say  
they cannot flatter, they  
must and will speake the  
trueth in this, howsoeuer  
the rest bee diuided from  
them; and first concerning  
the first of the second  
ranke.

Al-



Non dubi-  
tamus an  
hæreticum  
esse et Pa-  
pam esse  
cogere in v-  
nū possumus.  
Non enim  
credo esse  
aliquem  
adeo impu-  
dentem Pa-  
pa asserto-  
rē ut ei  
tribuere  
hac velit,  
ut nec er-  
rare, nec in-  
terpretatio-  
ne sacrarū  
literarum  
hallucinari  
possit, cum constet plures Papas adeo illiteratos esse  
ut Grammaticam penitus ignorent, qui sit ut sacra  
litteras interpretari possint? Alphonsus aduersi Ha-  
res. lib. I. cap. 4.

7. Alphonsus de Castro]  
We doubt not, whether one man  
may bee a Pope and an heretike  
both together: for I beleene  
there is none so shameles a flat-  
terer of the Pope, that will  
grauē him that prerogative,  
that hee can neuer erre, nor bee  
deceiued in expounding the scrip-  
ture, seeing it is well knowne,  
that diuers Popes haue beene so  
palpably vndeared, that they  
haue beene utterly ignorant of  
their Grammar, and therefore  
how can they be able to expound  
the Scriptures?

Lyra.]

8. *Lyra.*] Hereby it appeareth, that the Church standeth not upon men, in consideration of their power or dignitie Ecclesiasticall, or Temporall: for many Princes and Popes haue prooued Apostata's, and strayed from the Faith.

9. *Arboreus.*] The Pope may erre in Faith; and he seemeth to me to bee in a foule error that thinketh otherwise: surely they doe but flatter the Bishop of Rome, that make him free from falling into Schisme, or heresie.

*Ex hoc patet quid ecclesia non consistit in hominibus ratione potestatis vel dignitatis Ecclesiasticae, vel secularis, quia multi principes, et summi Pontifices inuenti sunt Apostatae à Fide. Lyra in Math. 6.*

*Papa in fide errare potest, et totum mibi aberrare videretur.*

*tur qui a'is'er sentit, assentatur sanè Romano Pontifici qui faciunt eum immunem à lapsu haereseos & schismatis. Theoph. lib. 4. cap. 32.*

Lauren-

Neque aliquem suam dignitatem ab increpationibus tantum reddit, quia Petrum non reddidit, multosque alios eodem praeclatis gradu, ut Marcellinum, quod Diis libasset, ut Caeselinum quod cum Nestorio heretico sentiret.

De Donat. Constantini.

Persona qualibet singularis de Ecclesia cuiusque;

dignitatis etiam si Papalis, circumdatus est infirmitate et denotabilis est, ut fallere possit & falli. Gerson. de examinat. doctr. Confid. 1.

10. Laurentius Valla] No mans dignitie doth defend him from controulment: for Peter was not so defended, nor many others that were aduanced to that degree, as Pope Marcellinus, in that he offered sacrifices vnto Idols, and Pope Caeselinus, in that he agreed with the heretike Nestorius.

11. Gerson.] Every one of what degree soeuer in the Church, although bee bee Pope himselfe, is compassed with infirmities, and subiect vnto error, and is in possibilitie of deceiuing, and being deceiued.

Erasmus.



12. Erasmus. ] If it bee true which some said, that the Bishop of Rome can neuer erre Indically, what need Generall Councells, why are men skilfull in the Lawes, and learned in Diuinitie, sent for to Councells? If hee pronouncing cannot erre, wherefore lyeth there any Appeale from the Pope to a Councell, or to the Pope himselfe being better informed? To what purposes are so many Vniuersities troubled with handling questions of Faith, when truth may be had from his mouth? Nay, how commeth it to passe, that one Popes Decrees are found contrary to an other?

scilicet à quâ semel de causa pronouciavit Pontifices? quorsum attinet Academiâs in tractandis fidei questionibus distorquere, cum ex vno Pontifice quod verum est, audire liceat? Imò qui fit vt Pontificis huius decretum cum illius pugna Decretis? Eras. Annot in 1 Cor. 7.

Sivorum est qd quidam asseuerant Romanum Pontificem errore indicati nō posse vquam errare, quid opus genera libus Conciliis? quid opus in Concilio accersere Iuris consultos? ac theologos eruditos, si pronūtiari labi nō possit? cur dat<sup>9</sup> est appellations locus? vel ad Synodum, vel ad eundem recte edoctum po-

The learned Romanists are all vowed servants to the Pope; but they give not up their verdict concerning the Popes Infallibilitie, by reason they agree not in certaine amongst themselves, and the reason as I conceive of this their disagreement, is the want of good evidence, and pregnant testimonies given to the Inquest in the Popes behalfe: for it is observed by a Reuerend

“ *Divine*, That the *Infallibi-*  
 “ *litie of the Popes Iudgement*  
 “ was so farre from being a  
 “ thing resolved of in the  
 “ Church of God before  
 “ our time, that *Stapleton*  
 “ confesseth of these times,  
 “ *It is yet no matter of Faith,*  
 “ *but of opinion onely; because*  
 so

D. Fei'ds  
 Append. to  
 the 3. Book.  
 c. 26 p. 340.

"so many famous & renow-  
 "med diuines haue euer hol-  
 "den the contrary, as Gerson,  
 "Almaine, Occam, almost all  
 "the Parisians, all they that  
 "thought the Councell to  
 "be about the Pope, Adri-  
 "anus Sextus, Durandus, Al-  
 "phonfus à Castro, and many  
 "more. And it was likewise  
 published & declared, with-  
 in these two hundred yeres,  
 by their owne generall and  
 graund Councell of Basil,  
 that the *uniuersall Church* did  
 oftentimes withdraw her obedi-  
 ence from the *Romane Bishops*,  
 as namely from Marcellinus,  
 Anastasius, Liberius, Iohn  
 the twelfth, Benedict the ninth  
 Benedict the thirteenth, and  
 Iohn the 23. : and (there the  
 reason is giuen) because it is  
 cer-

*Vniuersali*  
*Ecclesia sa-*  
*pe obdient-*  
*iam Roma-*  
*ni Pontifi-*  
*cib' subtra-*  
*xit, Mar-*  
*cellino, A-*  
*nastasio,*  
*Liberio, Io-*  
*hanni 12.*  
*Benedicto*  
*9. Benedi-*  
*cto 13. Io-*  
*hanni 23—*



*Certum est  
Papā errare  
posse, sape  
expertis su-  
mus et legi-  
mus Papam  
errasse. Epi.  
Synod. Cō-  
cil. Basil.*

*Bell. de ver-  
bo Dei lib.  
3. cap. 5.*

certaine, the Pope may erre, and  
this (say they) we haue read  
and seene by experience.

These things being adui-  
sedly heard and considered,  
I haue again consulted with  
the Foreman of the Inquest,  
(who would haue it piously  
to bee beleued, that the  
Pope cannot erre: ) what  
should become of those that  
yeelde obedience to the  
Pope, when he may erre and  
teach false doctrine; or how  
shall a troubled mind learne  
the Law from his mouth,  
when he neuer preacheth.  
To this the Cardinall re-  
plies: *It is not materiall whe-  
ther you heare the Pope or no,  
when as there are Teachers in  
your owne Parish, who may in-  
forme you.* And thus from  
the

the *Essentiall* Church, to the  
*Councell*, from the *Councell*  
 to the *Consistorie* of *Car-*  
*dinalls*, from the *Consisto-*  
*rie* to the *Pope*, from the  
*Pope* wee are sent at last to  
 the *Bishop* or *Priest* of the  
*Parish*, & this is *Via Dubia*, a  
 doubtfull and uncertaine  
 way, and this is *Via*  
*Deuia*, a wandring  
 and *By-way*.

**T**he *Essentiall* Church, to the  
*Councell*, from the *Councell*  
 to the *Consistorie* of *Car-*  
*dinalls*, from the *Consisto-*  
*rie* to the *Pope*, from the  
*Pope* wee are sent at last to  
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 doubtfull and uncertaine  
 way, and this is *Via*  
*Deuia*, a wandring  
 and *By-way*.

**SECT**  
 The *Essentiall* Church, to the  
*Councell*, from the *Councell*  
 to the *Consistorie* of *Car-*  
*dinalls*, from the *Consisto-*  
*rie* to the *Pope*, from the  
*Pope* wee are sent at last to  
 the *Bishop* or *Priest* of the  
*Parish*, & this is *Via Dubia*, a  
 doubtfull and uncertaine  
 way, and this is *Via*  
*Deuia*, a wandring  
 and *By-way*.



## SECT. XXII.

The Church, upon which the learned Romanists ground their Faith, is no other then the Pope: and the Church, upon which the unlearned Romanists do relie, is no other then their Parish Priest.

**T**ollet the Iesuite observing, that difference of opinions might breed some distraction in the Church, and scruples in the minds of the ignorant, resolves with what safetie the Romish Proselytes may relie vpon their Priests doctrine: If one beleue (saith hee) his Bishop or Pre-

*Si rusticus  
circa arti-  
culos credat*



Prelate preach contrarie to the Faith, thinking, that it is so beleueed by the Church; such a one shall not onely not sinne, but also in beleuing that falshood, shall performe an act meritorious. The beleefe then of the Romish doctrine, doeth not consist altogether in the trueth of it, but in the faith of the beleeuer: for let it be true or false, if it bee receiued with an affected ignorance, and a blinde obedience, the partie shall be safe, as it were by fire; that is, as they elegantly vnderstand it, shall goe through the fire of Purgatory to heauen.

Cardinall *Cusanus*, hath giuen his voice with Cardinall *Tollet*, that it is the safest and surest way to relie vpon the

*suo Episcopo  
proponēti a-  
liquod dog-  
ma hereti-  
cū meretur  
in crecendo,  
licet sit er-  
ror, quia te-  
netur cre-  
dere donec  
ei constet  
esse contra  
Ecclesiam.  
T. II. de In-  
struct. Sa-  
cerd. lib. 4.  
cap. 3.*

*Quā firma  
 est aedifica-  
 tio Ecclesie,  
 quia nemo  
 decipi potest  
 etiam per  
 malū presi-  
 dentem. Si  
 dixeris Do-  
 mine obedi-  
 ui tibi in  
 proposito,  
 hoc tibi suf-  
 ficit ad sa-  
 lutem, tu e-  
 nim per o-  
 bedientiam  
 quam facis  
 proposito,  
 quē Ecclesia  
 tolerat, de-  
 cipi nequis  
 etiamsi pra-  
 ceperit alia  
 quā debuit:*

the Priest as Ruler of the  
 people, without further in-  
 quirie of the truth: and  
 hereupon he cries out with  
 admiration, as if hee would  
 astonish his Disciples with  
 the name of the Church: O  
 how strong is the building of  
 the Church: for no man can be  
 deceived, no not by an evil Bi-  
 shop, if thou say unto God, O  
 Lord, I haue obeyed thee in my  
 Bishop; this shall suffice thee  
 unto salvation: for thou canst  
 not bee deceived by thy obedi-  
 ence, that thou yeeldest to the  
 Bishop, whom the Church suffe-  
 reth, although hee command  
 thee other things then he ought  
 to doe: for the Church pre-  
 sumeth his sentence to bee good,  
 which sentence if thou obey, thy  
 reward shall bee great. O bedi-  
 ence

ence therefore without reason,  
is a full and perfect obedience,  
that is, when thou obeyest with-  
out inquiring of reason, as a  
horse is obedient to his Master.

The Bishop or Priest  
then is the man we must o-  
bey and beleue (for his lips  
preserue knowledge, & his  
tongue will tell no lies,) but  
what if hee faile in his do-  
ctrine? what if hee erre in  
his opinion? are we sure he  
doeth euer deliuer the con-  
stant Tenet of his Church?  
Admit then Saint Bernard  
were alie; and if a poore  
ignorant soule should come  
vnto him, and demand of  
him, whether hee thinke it  
possible for a man to keepe  
the Commandements; will  
he say, that a man may keep  
them,

presumit e-  
nim ecclesia  
de illa sen-  
tentia cui  
si tu obedi-  
ris magna  
erit merces  
tua. Obedi-  
entia igitur  
irrationalis  
est consum-  
mata obedi-  
entia et per-  
fectissima,  
scil. quando  
obeditur si-  
ne inquisi-  
tione ratio-  
nis, sicut in-  
mensu obe-  
dit domino  
suo. Cusan.  
Exist. lib. 1.  
& lib. 6.



Bernard. in  
Can. serm.  
50.

*Quod eade  
reuerentia  
exhibetur  
Imagini  
Christi, ut  
ipsi Christo.  
Aquin. p. 3.  
q. 25. art. 3.*

them, for the Church teacheth so, when as he himself confidently affirmeth; *Ther-  
in thou shalt yeeld vnto vs that  
the Commaundements neither  
hane been fulfilled by any man  
in this life, nor indeed can be.*  
Admit that Thomas Aquinas  
were aliue, and one of his  
disciples should desire to be  
resolved, what worship to  
giue an Image, would he tell  
him, it must be worshipped  
with *Dulia*, an inferiour ho-  
nour, when as himsele pro-  
testeth, that the Image of  
*Christ is to bee honoured with  
the same honour that Christ  
himselfe is?* Admit that Car-  
dinal Caietan were aliue, and  
one should desire to know  
whether the Bookes of *Mu-  
cabees* were canonical Scrip-  
tures;

tures, would hee teach they were Canonically, when his fellow *Canus* professeth, hee was so farre from teaching it, that hee maintained the contrary? Looke vpon the grand & fundamental point of *Transubstantiation*, if a Romanist will consult with the Priests and Bishops of these later ages, it will appeare, there could be no certaintie for an ignorant lay man to build his faith vpon the resolution of his Priest or Prelate. As for instance in this particular poynt: If a lay Papist had required satisfaction of Bishop *Fisher*, Whether the doctrine of *Transubstantiation* was grounded vpon the authoritie of the Scripture; it is presumed

Cc

*Canus* li. 2.  
loc. Theol.  
cap. 11.

Roffens.  
contr. Capt.  
Babylonicā  
c. 10. N. 8.  
& O.

*Pater quod  
ille mod⁹ sit  
possibilis,  
nec repug-  
nat rationi  
nec autho-  
ritati Biblia  
&c. Pet. de  
Alliac. in 4.  
Sent. q. 6.  
Art. 1.  
Caiet. in 3.  
part. q. 79.  
Art. 1.*

med, he would haue answered according to his owne writing: *Non potest per ullam Scripturam probari*: It cannot bee prooued by any (place of) Scripture. If hee had appealed from the Bishop to a Court of Cardinals, Cardinall de Alliaco would haue told him, *The maner which supposeth the substance of bread to remaine, is possible; neither is it contrary to reason, nor the authoritie of the Scriptures*: Card. Caietan would haue told him, *That part which the Gospell hath not expressed, wee haue receiued exprestly from the Church: viz. the conuersion of the bread and wine into the body and blood of Christ*. Card. Bellarmine would haue told him, *It is not altogether improbable,*



able, that there is no expresse  
 place of Scripture to prooue it,  
 and it may iustly bee doubted,  
 whether the Text bee cleare e-  
 nough to inforce it. Againe,  
 admit an ignorant lay man  
 would require the iudge-  
 ment of particular Priests in  
 former ages; Bertram a Priest  
 would haue told him: In  
 respect of the substance of the  
 creatures, looke whatsoeuer they  
 were before Consecration, they  
 are euen the same after. Peter  
 Lombard and Aquinas would  
 haue told him, that the Sa-  
 crament of the Altar was a  
 commemorative sacrifice, be-  
 cause it communicated the ef-  
 fects of the real killing of Christ.  
 Scotus would haue told him,  
 Transubstantiation was not be-  
 lieued as a point of faith, before

Bellar. de  
 Euch. lib. 3.  
 cap. 23.

Betr. of the  
 body and  
 blood of  
 Christ. ann.  
 1623.

Bellar. de  
 Euch. l. 5.  
 c. 15.

*Are Late-  
 ranense Cō-  
 cilium non  
 fuit dogma  
 fidei. Scot.  
 in 4. Sent.  
 dist. 11. q. 3.*

Durand. 4.  
d. 11. q. 1.  
& Bell. de  
Euchar. lib.  
3. cap 13.

*the Council of Lateran, (about 400 yeeres agoe. Durand would haue told him, The materiall part of the consecrated bread was not conuerted. All these were Priests, and members of the Roman Church: they were Defenders of the Roman Faith in their times; they declared by their Writings and Instructions to the people, that doctrine which was altogether different, if not flatly opposite to the Tenets of the now Roman Church. And from hence it will follow, that either the Roman Church doth want that Vnity in poynts of Faith, (which they so much magnifie amongst themselves) or otherwise it is, an vnstable,*

ble, and a doubtfull way to  
 relie vpon the instructions  
 of his Bishop or Priest for  
 the assurance of his right  
 beliefe. Moreouer, that the  
 Cardinals & Bishops main-  
 tained a different doctrine  
 from their owne Church,  
 it will appeare by the seue-  
 rall confessions, & confuta-  
 tions of their own Church-  
 men. Touching *Bertram*,  
 (*Bellarmino* saith) *Paschasius*  
*Rathbertus* liuing at that time,  
 wrote a booke against him,  
 and confuted his errour.  
 Touching *Peter Lombard* and  
*Aquinas*, *Bellarmino* tells vs,  
*They were not carefull of that*  
*which is now in question, viz.*  
*the daily renewed reall sacrifici-*  
*ng of Christ.* Touching  
*Scotus*, their own *Suarez* tels

*Bellar. de*  
*Script. Ec-*  
*cles. Tom. 7*  
*p 121.*

*Bellarmino. de*  
*Euch. lib. 5.*  
*cap. 15.*



Suar. in 3.  
Tho. Euch.  
disp. 5. lect.  
2.

Bellar. de  
Euch. lib. 3.  
cap. 13.

1 Cor. 14. 8.

vs, *he was to bee corrected for his opinion of the Sacrament. Touching Durand, Bellarmine professeith, That saying of Durand is hereticall, although hee is no heretike, because hee is ready to submit to the iudgement of the Church.* Thus for want of that sure rule of faith, which is squared by the Word of God, both Priests and people rest doubtfull of the issue and their successe in controuersie, and if the Trumpet give an uncertaine sound, who shall prepare himselfe vnto the battell? (saith the Apostle.)

It is no difficult matter to runne through all ages, and all points in difference betwixt vs, and to shew that many Priests and Bishops, who

who lived and died members in the Roman Church, taught different doctrine from the now Roman faith. This way therefore is certainly vncertaine; and this was easily discovered by their Superiors, insomuch that *Stapleton*, by way of preuention, prescribeth this direction for the common people: *They must not intend what is spoken, but attend to him that speaketh, for hee is to be heard, and not iudged.* And because through such blind obedience, and implicit belief, it might be thought a poore lay man will not be able to render an account of his faith, the *Rhemists* proclaime it for sound and Catholike doctrine, that if an

*Non quid  
sed quis lo-  
quatur fide-  
lis populus  
attendere  
debet—Or-  
dinaris  
Ecclesia Do-  
ctor audien-  
dus est non  
iudicandus.  
Stapl princ.  
fid. doct.  
contr. 4 lib.  
3. c. 5. & 9;*

Rhem. An-  
not. in Luk.  
12. 11.

ignorant Papist be conuen-  
ted before the Commissioners  
for his Religion, he shall ap-  
peale onely to the Romane  
Church, and his owne Church  
shall sufficiently warrant his  
beliefe: *He saith enough, and  
defendeth himselfe sufficiently,*  
say they, *when hee answereth  
he is a Catholike man, and that  
hee will liue and die in that  
Faith, which the Catholique  
Church throughout all Christi-  
an Countreys hath, and doeth  
teach, and that his Church can  
give a reason of all the things  
which they demaund of him.*  
How poore an Apologie he  
makes for his Religion that  
saith, he is a Catholike, and  
thinkes to be saued by ano-  
ther mans faith, who doeth  
not vnderstand: Saint Peter  
who



who is pretended to be the Popes predecessor, taught the Catholiques of former ages an other lesson: *Be ready (saith hee) alwayes to giue an answer to euery man that asketh you a reason of that hope that is in you with meekenesse and feare.*

1. Pet. 3. 15.

But obserue the policie of the Church of Rome, they pretend that *Ignorance is the Mother of Deuotion*, and therefore (say they) it will be sufficient for the lay people to beleue the Priest, and to rest vpon the authoritie of the Church, and for that purpose, *Bellarmino* instructeth his Disciples, that the learned must labour, and search out the mysteries of Religion, but the ignorant

*Bovēs ar-  
bāt et asina  
pascēbantur  
iuxta eos,  
docet per bo-  
ves signifi-  
cans homi-  
nes doctos,  
per asinas  
homines im-  
peritos, qui  
simpliciter  
credentes in  
intelligētia  
maiorum  
acquiescunt*  
Bell. lib. 1.  
de Iustif. c. 7

may sit and take their ease:  
The oxen did plow and labour,  
(saith Gregorie) and the asses  
fed by them: By the oxen (saith  
the Cardinall) are meant the  
learned Doctōrs of the Church,  
by the asses are meant the igno-  
rant people, which out of simple  
beliefe rest satisfied in the un-  
derstanding of their Superiours.  
I will not applie the Cardi-  
nalls illustration, for I speak  
not this out of scorne and  
disgrace, but out of shame  
and pitie, to see the poore  
ignorant soule, not onely a-  
bused in the name, but in  
the nature of that thing,  
which concernes the salva-  
tion of his soule.

Canus their owne Bishop  
of Canaries, professeth open-  
ly, that it was the custome  
of

of vnlearned men of *Saracens*, of *Pagans*, of *Heretiques*, to receiue the blind and senselesse opinions of their Sects, without iudgement and examination. And *Espenceus* tells vs, It was the *Colliers* faith, who being demanded what hee beleeued, made answere, he beleeued what the Church beleeued, and the Church beleeued what hee beleeued. Is not this the practise of the church of Rome at this day? Are they not fully perswaded, that without deepe ignorance of the people, it is not possible for their Church to stand? doe they not in this point particularly vrge these & the like Scriptures: *Obedience is better then sacrifice: Heare the Church: The Priests lips preserue*

Canus loc.  
Theol. lib.  
12. cap. 4.

Espenc. in  
2 Tim. 3.  
Num. 17.



*Nolint discipulos ratione discutere, sed se Praecursores sequi. Hier. in Esay lib. 9 cap. 30.*

*serue knowledge, and the like:*  
How fitly, may I say, prophetically doth St. Hierome reflect vpon the Priests of these latter times, wherein they chase the people from the Scriptures, and suffer them vtterly to know nothing: *These men* (saith hee) *challenge vnto themselves such authoritie, that whether they teach with the right hand or the left; whether they teach good things or bad; they will not haue their disciples with reason to examine their sayings, but onely for to follow them being their leaders.* And certainly herein they much resemble the *Iewes*, who as *Lyra* reporteth, had that conceit of their great *Rabbies*, in so much they made it their o-  
pen

pen profession, *Whatsoever they say vnto vs, we must needs receiue it; yea, although they tell vs the right hand is the left.* And this is the actiue authority the Bishop or Parish Priest doth exercise toward the people; and this is the passiue obedience, with an implicite faith, the people submits vnto the Priest. Giue me leaue therefore to speake vnto the Roman Bishop, or Parish Priest in the words of *S<sup>t</sup> Austen* the ancient Father: *Vsque adeo me stultum putas &c.* Doeſt thou thinke mee such a foole, without reason rendered, I should beleue what you would haue mee, and what you dislike, I should not beleue? Shall I beleue without iudgement or reason? shall I not

*Reſpōdendū eſt quicquid hoc modo proponitur, etiamſi dicant dextrā eſſe ſiniſtrā.*  
Lyra in  
Deut. ca. 11.

Aug. contr.  
Epiſt Ma-  
nich c. 5.

&  
Athanaſ.  
Tom 2 in  
Serm. cent.  
eos qui iu-  
bent ſim-  
plicitē cre-  
dere quæ  
ipſi dicunt.

*I not inquire, nor consider, what is, what may bee, what is profitable, what is decent, what acceptable to God, what suitable to Nature, what agreeable to Truth?*

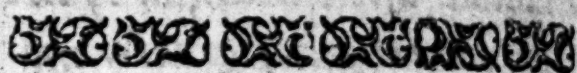
Since then no humane authoritie can bee the Rule of faith, since there can bee no certaintie, no infallibilitie found in any particular Priest or Bishop, (for particular men may erre,) I will conclude with that safe and infallible rule which St. Chrysostome gaue to the Christians of his time: "Let vs not haue the opinions of many, but let vs search the things themselves: for if it bee not absurd for vs, not to beleue and giue credit to others in receiuing of moneys, but that we will reckon  
and



and tell it after them; why doe wee, in matters of greater moment, simply and in good faith follow the opinions of other men, especially, seeing wee haue the most exact ballance, square and rule of diuine Scriptures for the auouching of any authoritie. I request therefore, and beseech you all, to leaue & forsake what seemeth good to this or that (particular) man, and of these matters search yee all things by the Scriptures. And thus briefly I proceed from the doctrine of Papal Infallibility, vnto the grand point of the Visibility of the Church.

Obsecro et  
oro vos om-  
nes vt re-  
lingua ti  
quidnā huic  
vel illi vi-  
deatur, de q;  
his à Scrip-  
turis hac  
omnia in-  
quiste.  
Chryf.  
Homil. 13.  
in 2 Col.

SECT.



## SECT. XXIII.

*Eminent and perpetuall Visibilitie is no certaine Note of the true Church, but the contrary rather, as is prooued by Instances from Adam to Christ.*

**T**He Materials which hitherto haue beene brought, haue beene imployed onely to the laying the foundation of the Church, wherein I must confesse I haue been somewhat long, and yet not without reason: for wee all know, that a good foundation being once layd, the whole frame stands the more sure.

Now

Now as Foundations are not verie conspicuous till the building be reared higher : so likewise in succeeding Ages, when the *whole building was coupled together, and became a glorious Temple in the Lord* : yet, eminent and perpetuall Visibilitie was no sure Note of the true Church, as shall appeare both by particular instances, from the time of *Adam* to the comming of Christ, as also by the testimonies of learned Romanists, who in part were witnesses of a latencie and obscuritie in their owne Church.

I speake not this to decline the Visibilitie of the Church ; for their own *Ioachim Abbot* above (400) yeeres



Ann. 1195.  
Leach. Ab-  
bot in Reu.  
p. 2.

yeeres since tells vs, that  
The whole Congregation of  
Saints shall bee hidden, for so  
shall the Elect of God being  
wise, be wise vnto themselves;  
so that they shall not presume,  
to practise openly, because that  
darkenesse shall prevaile: not  
that they shall leaue to animate  
and exhort the faithfull in  
secret, but because they dare not  
adventure to preach Publique-  
ly: And Bonaventure ano-  
ther Schooleman, who li-  
ued in the Age following,  
giues the reason how such  
obscuritie may befall the  
true Church, insomuch as  
it can hardly bee discerned  
by the true members a-  
mongst themselves. The  
Church (saith hee) may bee  
hindred from our sight, three  
manner

Ann. 1260.

Bonauent  
lib. 1. c. Dist. 1

manner of wayes ; First, Propter defectum organi, for want of a fit organ, if the eyes of our bodie, or minde, be wanting : Secondly, Propter defectum voluntatis, for want of will ; when our affections are so deprived, that we will not see it, though it be visible : Thirdly, Propter defectū luminis, for want of light : So in the time of Persecution, and Arianisme it did not then visibly appeare. Now if our Adversaries would reflect upon themselves, and examine their owne thoughts, they should find that either their affections are wandring, or their will wanting, or their opinions forestalled, or else it would proue no such hard matter for them to

*Diligenter  
animaduer-  
ti debet, non  
sic accipien-  
dū esse quod  
dicim⁹, Ec-  
clesiam esse  
semper con-  
spiciuā, quasi  
velimus eā  
omni tem-  
pore dignos-  
ci posse a quē  
facile. Ne-  
nimus enim  
Ec. Greg.  
de Val An-  
not fid. lib.  
6. cap 4.*

to discover an ouersprea-  
ding Schisme in their owne  
Church, with a long and  
grievous Persecution in  
ours, which caused this  
obscuritie. This did Gre-  
gorie de Valentia well per-  
ceiue, and thereupon he ad-  
uised his Profelytes to bee  
wary and quick-fighted, in  
discovering and finding out  
the true Church: For (saith  
hee) *when we say the Church  
is alwaies conspicuous, this  
must not bee taken, as though  
wee thought this might at e-  
very season be alike easily dis-  
cerned, for wee knowe that  
sometimes it is tossed with the  
waues of Errors, Schismes, and  
Persecutions; that to such  
as are unskilfull, and doe  
not discreetly weigh the cir-*

*cum-*



circumstances of things & times,  
it shall bee very hard to bee  
knowne. That this doctrine  
may the better appeare,  
let vs looke backe to the  
first Ages, and wee shall  
see in what state the Church  
began, and how it continu-  
ed in changes and altera-  
tions, and became more  
and lesse visible in all A-  
ges, till the dayes of Christ  
and his Apostles.

Before the Law we finde  
in *Adam* with whom the  
Church began, that being  
in Paradise full of the bles-  
sings of God, and hauing a  
Freewill to all good, lost  
at once both himselfe and  
it: And as the power of his  
will, and the faculties of his  
Vnderstanding, were ecclip-  
sed

*Aliquando  
in solo Abel  
Ecclesi: e-  
rat et ex-  
pugnatus est  
a fratre ma-  
lo et perditio  
Cain, ali-  
quando in  
solo Henoch  
Ecclesia e-  
rat, et tras-  
latus est ab  
iniquis: a-  
liquando in  
sola domo  
Noë ecclesia  
erat, et per-  
tulit omnes  
qui diuino  
perierunt,  
et sola arca  
natauit in  
fluctibus &  
euaſit ad  
ſiccum: ali-  
quando in ſo-  
lo Abrahā  
eccleſia erat  
et quanto  
pertulit ab*

ſed by his fall, in not re-  
garding the voice of God.  
So did his fall foretell, what  
the beſt Churches in their  
moſt flourishing State, had  
a poſſibilitie of falling into  
darkeneſſe and obſcuritie,  
if they neglected the Word  
of GOD. Now we muſt  
knowe, as this number was  
ſmall at the beginning, ſo it  
was ſubieſt to Perſecution:  
The Church (ſaith Auſten)  
was ſometimes onely in Abel,  
and he was ſlaine by his wicked  
brother Kayne; ſometimes it  
was ſolely in Henoch, and  
hee was tranſlated from the vn-  
godly; ſometimes it was in  
the ſole houſe of Noah, and  
hee ſwomme in the waues;  
ſometimes in Abraham, and  
his family, and he ſuffered of  
the

the wicked; sometimes it remained in sole Lot and his house, and he was vexed by the Sodomites.

Againe, the Church was vnder a cloud when Tobias went alone to Hierusalem and serued God, and all the rest worshipped the Calfe in Nepthali. The Church doubtles was vnder a cloud in the time of Achas & Manasses, when those Kings made the Temple to bee shut vp, when Vrias the High Priest placed a Pagan Altar in the Temple. The Church doubtles was vnder a cloud when the good King Iosias called for a Reformation, and made a couenant to performe the words which were found in the

*iniquis, no-  
nim: in solo  
filio fratris  
eius Loth et  
in domo eius  
in Sodomis  
Ecclesia e-  
rat, et per-  
tulit Sodo-  
morum ini-  
quitates.*

*August. in  
Psal. 128.*

*2 Chron.  
34 31.*

*1 Chron. 29  
6, 7.*



the House of the Lord, so that there was many times a cloud of errors that darkened the true Church, when there wanted a cloud of witnesses to testifie her truth.

1. Kings 27.

Ierem. 7. 4.

1 Kings 19.  
14.

In the kingdome of Israel vnder *Ahab*, the greatest number were Idolaters. In *Jeremies* time the Priests and Prophets, which were the chiefe in authoritie, were false teachers, & yet (like the Romanists in these dayes) they cryed out, *The Temple of the Lord, the Temple of the Lord*. In the time of *Elias*, there was a generall Apostacie in the Church of Israel, insomuch that hee being a Prophet could not discern it: so that a visible and illustrious Church may  
appear

appeare to bee the true Church, when shee beareth but the visor, and title of a true Church, & the Church of God may so lie hid, that the principall members, yea and eminent Pastors themselves may bee ignorant where to finde it: for God hath not tied his Church to any visible company, that are known to all to be true professors at all times, neither hath hee commanded a Register to bee kept of their names, that hee might call the Church after their names: for if any should call for the names of professors in all ages; nay, if any one should demand but the name of any one of those seven thousand which neuer bowed to *Baal*,

Dd

and

and were vnknowne to the Prophet himfelfe, it would feeme a myfterie vnsearchable, and a man paff finding out.

Neither was this backfliding, or falling away in the Church caufed for want of Gods promifes, for they were gracious & far exceeding thofe promifes to the Church of Rome. The Prophet tells vs, that the glorie of God did fit between the *Cherubims* in the Sanctuaries, and God had promifed that there fhould be his feat, and yet the Priests did corrupt it with fuperftition, & God left the place without any Holineffe. Hee extends his promifes further: I will walke (faith he) in the midft



of you, I will haue my Tabernacle amongst you for euer; my name shall bee in Hierusalem, I haue sanctified it that my name may be there for euer: yet of this Church, to which so many promises were annexed, the Prophet complaines: *The watchmen are become blinde, they do no good, they are dumbe dogs, they are shepheards that cannot vnderstand.* Now as you see the Extent and promises of his Church were large, so you must know, they were all alwayes annexed to a condition: *If you be my people, if you serue mee, if you walk in my commandments, if you aske counsell at my mouth; agreeable to the answer of the Prophet*

Esay 56.  
10, 11.

Osea 4. 6.

Osea : Because thou hast reiect-  
 ed knowledge, I will reiect  
 thee, that thou shalt be no Priest  
 to mee; seeing thou hast forgot-  
 ten the Law of thy God, I will  
 also forget thy children.

Now as you haue heard  
 the Law was perished from  
 the Priests, and Counsell  
 frō the Ancients, (as if there  
 had been a second deluge of  
 People and Pastors:) so now  
 the earth shall bring foorth  
 her increase, that is, (as *Hie-  
 rom* expounds it) the blessed  
 Virgin, which comes of the  
 earth, shall bring foorth the  
 blessed fruit of her sanctifi-  
 ed wombe, that what was  
 lost by the first *Adam*, might  
 bee repaired by the second:  
 and surely it was high time  
 to rectifie the ancient Do-

ctrine

Sect.

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ctrine; (for the leauen of the Pharises had almost sowed the whole lumpe: ) neither doth *Christ* deferre the time by reason of his minoritie: for at 12 yeeres old hee disputeth with the great Rabbies in their Synagogues; but obserue what entertainment they gaue him: Hee calleth for a reformation of life and doctrine: they replied, he would destroy the Temple; he vrgeth and layeth open to them the Scriptures; they plead their owne Traditions; he discouers & shewes vnto them their false glosses; they answer, he had a Deuill: hee preached to them of the kingdome of heauen, they accuse him for speaking against the Maie-



tie of *Cesar*: yet this Church of *Hierusalem*, if you regard Antiquitie, they were descended from *Abraham*; if Calling, they were Priests and Scribes; if Place, their Temple was the LORDS House; if Councils, they had soleimne Assemblies and meetings: but if I should demand, where or in whom was the true Church before Christs comming, (as our aduersaries question ours before *Luthers*) they may answere, the *Jewes* had a visible Church in regard of Gods promises; but I dare promise for them, they can giue vs the names of a very small number.

Simeon.  
Anna.  
Ioseph and  
Mary.  
Zachary &  
Elizabeth.

Compare then the church of *Hierusalem*, & the Church of

of *Rome* together ; the Church of *Hierusalem* had her Priests, and *Caiphas* the High Priest, and Sacrifices, and Councells, and a Temple, and Traditions, and *Moses* Chaire ; and the Oracles of God : The Church of *Rome* hath her Priests, her Sacrifice of the Masse, her *Caiphas*, the Pope that is guided by the Spirit of prophecie ; shee hath her Temple, Traditions, and *Peters* Chaire ; and last of all, (because it is least with her in request) she hath the Gospel of Christ. Now when we cal vpon the Church for a reformation of doctrine, they answer, Their Church is Catholike, & cannot erre: wee lay before them the

word of God for a Rule to examine their Doctrine: they answered, the Word is not sufficient without the helpe of their Traditions: wee shew them their false glosses in Exposition of the Scriptures, they answered, that it is the right of their Church to iudge of the true sense of the Scriptures. But if we shall demand of them where, or by whom all their twelue new Articles, published within the memorie of man (by Pope *Pius* the 4.) were receiued and beleueed as Articles of Faith before the Councell of *Trent*; I am more then confident, they shall not find so many professors of that Faith and doctrine at *Luthers* comming,

know

A B C

as



as there were true beleeuers  
in the Church of *Hierusalem*  
at *Christs* comming.  
And for the better manife-  
station of this Tenet, I will  
beginne from the time of  
Christ and his Apostles, and  
briefly relate the courses,  
and changes, the Visibilitie  
and obscurity, the alteration  
and long wished for Refor-  
mation of the Roman Faith  
and Doctrine in all ages, till  
the dayes of *Luther*.



Dd5. SECT.



## SECT. XXIII.

*The latencie and obscuritie of the true Church, is prooued by pregnant testimonies of such who complained of corruptions and abuses, and withall, desired a Reformation in all ages, from the time of Christ and his Apostles, to the dayes of Luther.*

2 Theff. 2. 7

1 Ioh. 2. 19.

**I**N the First age, the Apostle St. Paul giues vs to vnderstand, that the *Mysterie of iniquitie* began to worke. And St. Iohn tells vs of dangerous Heretiques in his time, saying, *They went out from vs, but they were not of vs.* Now, as Iniquitie did

did closely worke, so likewise Errour began to spread it selfe; insomuch, as both those who were called, and those also who were chosen by Christ, did erre grievously, both in manners and doctrine; and through their fall, followed a latencie and obscuritie in the true Church. *Judas* erred in Manners being called, when through couetounes hee betraied Christ: The Apostles erred in Manners, being chosen, whē they forsooke Christ. Nay more, the Elect Apostles erred in Doctrine, when they thought the Kingdome of Christ to be earthly and not heavenly: for *When they were come together they asked of him,*

Actes 1. 6.



him, saying, Lord wilt thou at this time restore againe the Kingdome to Israel? They did Imagine his Kingdome to bee like the Kingdomes of this world, presently to come, not after to be looked for; proper to Israel, not common to all Nations by vertue of the Promises. Nay more, when they had receiued the Holy Ghost in a greater measure from heauen, Peter (saith the Text) went not the right way to the Gospell; John would haue worshiped an Angell once or twice: The Apostles and Brethren who were in Iudea, thought that the Word of God was not to be Preached to the Gentiles. These Examples doe sufficiently witnesse,

Galat. 2. 14.

Reu. 19. 10.  
& 22. 8.

AGS 11. 2.

nesse, that the Elect and Chosen of God may take a fall, but fall away they cannot, and their errors in doctrine and manners foretell a possibilitie of failing, and consequently, an obscuritie in the true Church: and hereupon their owne *Panormitan* concludes: It is possible that the faith of Christ may remaine in one alone, and so it is true to say, Faith failed not in the Church, this thing appeared in Christs passion, for then Faith remained only in the blessed Virgin: And with him consenteth *Nicholaus Clemangis*, The Church (saith he) may by Gods grace remaine in a woman alone, as it is reported to have remained in the blessed Virgin, at the time of Christs

*Possibile est quod vera fides remaneret in vno solo, atq; ita verū est dicere quod fides non defuit in Ecclesia. Hoc patuit post passionem Christi, nam fides remanserat tantū in beata virgine. Extr. de Elect. Significast. Alb.*

*In sola po-  
test mulier-  
cula per gra-  
tia manere  
Ecclesia, si-  
cut in sola  
Virgine te-  
pore passio-  
nis mansisse  
fertur.*

Clemang.  
super Mat.  
generalis  
Concil.

Ann. 100.  
to 200.

*Quod, ad ea  
usque tem-  
pora Eccle-*

*Christs Passion.* Thus in the Colledge of Christ there were but twelue, and scarce twelue; in the Councell among the Iewes, there was but one *Ioseph of Arimathea*, that stood for Christ: there was but one *Gamaliel* in the Councell of the *Pharises* that stood for the Apostles: So that the number of true beleeuers was but small, which did visibly appeare, euen at that time when the Church was most glorious, and therefore Eminent and perpetuall visibility is no certaine Note of the true Church.

In the second Age, *Egesippus* tels vs, *The Church remained a pure Virgine vnto Traians time, which was 110 yeeres*



yeeres after Christ: for (saith he) such as indeavored to corrupt the perfect Rule, and sound Preaching of the Word, if there were any such, did hide themselves in secret and obscure places: but after the sacred company of the Apostles was come to an end, and that the generation was wholly spent, which by speciall favour had heard with their eares the heavenly wisdom of the Sonne of God, then the conspiracie of detestable error, through the deceit of such as deliuered strange doctrine, tooke rooting; and because that none of the Apostles suruined, they published boldly with all might possible, the doctrine of falsehood, and impugned the manifest and knowne truth.

In the third Age, there arose

*sia pura &  
incorrupta  
permanse-  
rit Virgo in  
locis obsuris  
& caligi-  
nosis &c.  
Niceph. lib.  
3. cap. 16.*

Ann. 100.  
to 300.

arose a great contention about the keeping of *Easter*, when as *Victor* Bishop of Rome went about to Excommunicate all the Churches of *Asia*, from their Communion, as not saavouring aright. And at this time the heresie of *Artemon*, (who affirmed *Christ* to be a meere man) daily increased. Those heretikes (saith *Eusebius*) were many, and they corrupted the holy and ancient Scriptures, without any reuerence; they reiected the Canon of the ancient Faith, they were ignorant of *Christ*, not searching what the holy Scriptures affirmed. And *St. Cyprian* makes a grieuous complaint of the Apostacie in his time from the Christian Faith, as appeares by diuerse

*Euseb. lib. 5*  
*ca. 25.*

diuers passages in his booke  
(De Lapsis.

In the fourth Age, Ense-  
bius testifies as an eye wit-  
nesse: Wee saw the Church o-  
uerwhelmed to the ground, yea  
the very foundations themselves  
dugged up, the holy and sacred  
Scriptures burnt to ashes in the  
open Market place, the Pastors  
of Churches, some shamefully  
hid themselves here and there,  
some others were ignominiously  
taken and derided of their ene-  
mies, and thus it was comman-  
ded by Proclamation, by the  
Emperour Dioclesian, the  
Churches should be razed to the  
ground, the holy Scriptures  
should bee abolished, and the  
Pastors throughout all Parishes  
should bee imprisoned. Heere  
we see the Church was dri-  
uen

Ann. 300.  
to 400.

*Sacras ades  
precibus di-  
catas è sub-  
limi in so-  
lum funda-  
mentis ipsis  
congrassatis  
desectas, di-  
vinas &  
sanctas  
Scripturas  
medio foro  
in rogum  
impositas,  
Ecclesia-  
rum Pa-  
stores hos  
in latebras,  
hic illic se  
cum igno-  
minia ab-  
dentes, il-  
los non si-  
ne dedecore  
prehenfos*



*et ab hosti-  
bus ludibrio  
expositos,  
oculis no-  
stris aspexi-  
mus &c.*  
Euseb. lib.  
8. cap. 2.

*Ingemuit  
totus orbis  
et Arrianū  
se esse mi-  
ratus est.*  
Hier ad-  
uersus Luci-  
ferium.

Vincent.  
Lyrin c 6.

uen into straights and cor-  
ners, till the time of Con-  
stantine the Great, the first  
Christian Emperour, about  
300 yeeres after Christ;  
but you shall likewise ob-  
serue, that no sooner did  
this good Emperour ap-  
peare as an eminent part of  
the visible Church, but Ar-  
rianus the grand Heretique fo-  
wed his wicked Heresies,  
which Like a Canker so spread  
it selfe, that the Shippe of the  
Church (saith Hierom) was  
almost suncke, and the whole  
world groaned and wondred  
at it selfe, that it was become  
Arrian. And with this ho-  
ly Father agreeth the com-  
plaint of Vincencius Lyrinen-  
sis, The poyson of the Arrians  
did not infect a little portion,  
but

but in a manner the whole world; insomuch that all the Latine Bishops, partly by force, and partly by cunning were intrapped, and had a kind of myst cast before their eyes. And when the Arrians did vaunt of the multitude of beleevers, as if Amplitude and Splendor had been certaine markes of the true Church. Gregorie Nazianzene makes this *Quare*: Where are those men which define the Church by a multitude, and despise the little flocke? And as touching the perpetuall and eminent visibility of the church, it was so farre from his knowledge, that hee professeth, by reason of the scarcitie of true beleevers in his Church, *They were of-*  
*ten*

Πῶ ποτε εἴ-  
 σιν οἱ τὴν  
 πλείων ἡμῶν  
 ὀνιδίζοντες.  
 Nazian.in  
 Orat II. ad  
 Arrianos.

*Perſape Ar-  
ca Noë vo-  
cati ſumus,  
ut qui ſoli  
orbis uni-  
verſi dilavi-  
m effugiſ-  
ſemus. Greg  
Nazian. o-  
rat. 12.*

*Non referre  
numerū eſſe  
magnum aut  
parvum.  
Nam Ecce.  
Salmo tract.  
23. in verba  
Luc.*

*ten termed the Arke of Noah,  
as thoſe who onely were eſca-  
ped drowning in the flood. In  
like manner, when Conſtan-  
tius an Arrian Emperor, had  
objected the multitude of  
his Arrian ſide, and the pau-  
citie of Catholike Profeſ-  
ſors on the other, Pope Li-  
berius returneth the Empe-  
rour this anſwere: It mat-  
tereth not whether the true pro-  
feſſors be more or fewer, for the  
Church of the Iewes was once  
reduced to the number of three.  
Now there is no man will  
deny, but there were many  
excellent and famous lights  
of the Church in this Age,  
yet by reaſon of Perſecuti-  
ons, it was ſo much darke-  
ned and obſcured, that the  
holy Father Athanaſius (who  
had*



had a fellow-feeling of the persecuted members in the Church) puts the Question and resolves it. *What Church doth now freely serue Christ? For if it be godly, it is exposed to dangers, if there be in many places, faithfull seruants of Christ, (as in all places there be many) they, like the great Prophet Elias, are secret and hide themselves in denues and caues of the earth, or wandring vp and downe remaine in the wildernesse. And without doubt, the latencie and obscuritie of the true Church was such, that St. Hillarie professeth, at that time it was not to bee sought in houses, I rather reckon (saith hee) hills, and woods, and prisons, to bee places of more safetie,*

*Qua nunc  
Ecclesia li-  
berè ado-  
rat? siquidē  
si pia est, pe-  
riculosa  
subiacet, si  
alicubi pii  
et Christi  
Audiosi -- ut  
magnus ille  
Prophetā E-  
lias abscon-  
duntur. A-  
than ad so-  
lit vitā a-  
gentes.*

*Notes mihi  
et sylua, et  
lacus, et car-  
ceres, et vo-  
ragines sūt  
tutiores.  
Hillari. cont.  
Auxent.*

tie, for in those, either the Prophets abiding of their owne accord, or forced thither by violence, prophesie by the Spirit of God. And from these few instances, it may plainly appeare, that eminent and perpetuall Visibilitie is no lure and certaine Character of the true Church.

In the fift Age, S<sup>r</sup>. Austen tells, the Church was like a Citie upon a Hill, but that Citie upon the hill (saith he) was the sheepe which was lost and went astray: and the shepheard is the hill, and the Sheepe upon his shoulders, is the Citie upon the hill. And thus the true members of the Church may wander like stray sheepe, till the Shepheard finde them, and bring them home to the

Ann. 400.  
to 500.

*Ipsa est enim omnis  
qua perierat, ipse Pastor  
mons est, ovis ergo  
in humeris eius ciuitas  
est in monte.*  
Aug Serm.  
de Tempore.  
c. 218.

the company of the faithfull. Moreouer, he that termed the Church, a *Citie vpon a hill*, in his time well vnderstood, that it was not visible at all times, that is to say, in a great mist, or in the night time: yea, on the contrary he tels vs, *The Church shalbe sometimes obscured, and the cloudes of offence may shadow it. Sometimes it shall not appeare, by reason of the vnmeasurable rage of vngodly persecutors. Sometimes, it is like the Moone, and may bee hidde, yea so obscured, that the members thereof shall not know one an other.* And howsoever in *S<sup>r</sup> Austens* time the Church was very glorious and flourishing, yet (vnder correction of better iudgements) I doe

Epist. ad  
Vincent.  
Epist. 80. ad  
Hefych.  
Enarrt. in  
Psal. 10.  
De Bapt.  
cōt. Donat.  
lib. 6. c. 4.



doe conceiue he did extoll  
 the visibility of the Church,  
 because the *Donatists* at that  
 time did appropriate the  
 Church wholly to their own  
 Faction, excluding all other  
 Churches but their owne in  
 the South of *Africke*. For  
 the trueth is, by reason of  
 the multitude of Heretikes  
 at that time preuailing, it  
 could not chuse but bee  
 much darkened and obscu-  
 red, when as himselfe makes  
 mention of fourescore and  
 eight seuerall heresies in the  
 Church. Besides, both *Au-  
 sten* and *Chrysostome*, who  
 were living in this age, tell  
 vs, That the Heretikes did  
 so abound in multitude, and  
 they had such outward  
 marks of the trueth in Tra-  
 ditions,

Aug. de V-  
 nit. Eccles.  
 ca. 2. & 16.

ditions, in Fathers, in Councils, in Miracles, vnder the very name and Title of the *Catholike Church*, in outward shew and semblance of the true Church, that there was no way left to find the true Church, but only by the *Scriptures*. And Saint Chrysostom alluding to the desolation in the Temple in the latter dayes, aduiseeth his professytes, to *flie to the mountaines of the Scriptures*. And as touching the Discipline of the Church, hee complaines, that *Shee was like a woman which had quite lost her mude. flie, and did beare certayne badges and tokens of her former felicitie; and being vitterly bereft of her treasure, kept the emptie caske's and boxes of the*

*Nisi tantummodo per Scripturas.*  
Chryf. Homil. 24.

Idem in 1. Cor. Hom. 36.

Bell de Ec-  
cles. lib. 3.  
cap. 13.

*Hæretica in  
his provin-  
ciis exorta  
tempestas  
navē plenā  
blasphemiarū  
intulit  
portus — et  
Romana fi-  
dei purissi-  
mum fontē  
exne luso sa-  
promisuerē  
vestigia.  
Hier ad  
Princip  
Marc Epit.  
Tom. I.*

precious things shee had before.  
And although in this age  
the Church (since the Apo-  
stles time) was most flouri-  
shing, yet it was not so con-  
spicuous as any earthly King-  
dome, (as Bellarmine would  
haue it:) for at this time St.  
Hierome likewise complain-  
ed of an Here:icall tempest  
rising in the countries of the  
East, carried a ship of blasphemies into the haven of Rome,  
and uncleane feet did mingle  
with mud, the most pure foun-  
taine of the Roman faith: yea  
he tels vs further, The faith  
of the Apostles was violated in  
most things, the Priests and  
people were drawne into the  
same consent, and the Bishop of  
Rome was abused by simplici-  
tie, and Marcella, a poore  
wid-



widow did first openly resist it.

And this may briefly serue,  
to shew that in the first and  
best ages, eminent and per-  
petuall Visibilitie was no  
sure and certaine note of the  
true Church.

In the first Age, Pope *Vigilius* secretly fauoured *Sene-  
rus* and *Anthemius*, two He-  
retiques, who refused the  
faith established in the great  
Councell of *Chalcedon*. *Li-  
beratus*, who was liuing at  
the same time, giues vs to  
vnderstand of his writing  
to the Heretikes in this ma-  
ner: I signifie to you, that  
haue held, and doe hold the ve-  
ry same faith which you also do  
hold. No man must know that  
I write these things vnto you:  
but your wisdoms must thinke

E e 2

it

Ann. 500.  
to 600.

Liberati  
Breviatium  
cap. 22.

Pontificale  
in vita Vi-  
gilij.

it best, to haue mee in suspicion before all others, that I may with more ease, worke and bring that to passe which I haue begun. This *Vigilius* (if wee may belecue their owne Pontifical) was a false witnes against his predecessor Pope Syluerius; he sought undue means to remooue him, and to place himselfe; he kept him in prison, and sterued him for hunger, he gaue a great summe of money to procure the Popedome to himselfe. Hee killed his owne Notary, he killed a young man, being a widowes sonne; and of these and other crimes being accused before the Emperour, hee caused him to be drawne by the necke round about the Citie of Constantino-ple, and cast into prison, where he

hee was fed with bread and water. And hence we may obserue, that if the Pope of Rome bee the Virtuall and totall Church, if he be that Rule of Faith, vpon whose infallibilitie the whole Christian world must relie in matters of beliefe, (as the Church of Rome teacheth) then certainly the Church at this time was driuen into great straights, when as the Head of the Church, or rather the totall Church fell into dangerous heresie; and consequently, eminent and perpetuall Visibilitie can be no sure Note of the true Church. But as it was rightly obserued by *Isidorus Plensitota*, the declination of the true Church from the A-

Ec 3                      postles



Isid. lib. 3.  
Ep. 408.

postles time, was caused through the distemperature of the Head; and thereupon hee makes this ingenuous confession: *In the dayes of the Apostles, and afterwards, when the Church flourished, and laboured of no disease, the diuine Graces of God went as it were in a ring round about it. — but afterward it grew diseased, and was troubled with faction, then all those things fled away, not through his carelesnesse and negligence that first enriched her, but through their naughtinesse that gouerned not things as they should haue done.*

Ann. 600.  
to 700.  
In Speculo  
Carmelit.  
cap 6.

In the seuenth Age, Iohannes de Molinis tells vs, from the time of Heraclius the Emperour, after the yeere 600, the day inclined to-  
wards

wards the euening, and the Church hauing been in an ecclipse set in the West, and became almost deficient. And Gregorie himselfe complains, that the Ship of the Church was in danger of shipwracke. Nay more; The Deuill (saith he) so strongly fastneth his teeth in the necessarie members of the Church, that vnlesse by Gods grace the prouident company of Bishops ioyned together, hee will soone destroy the whole flock of Christ. Flens dico, gemens denuntio, I speake it with teares, I tell it with sighs of heart, seeing the Order of Priesthood is fallen within, it cannot now stand long without. The chiefe reason of this complaint was caused by Iohn Bishop of Con-

Greg. Ep. 4.  
l. 1. Iud. 9.

*Diabolus ita  
valde in quibusdam  
necessariis Ec-  
clesie mem-  
bris dentes  
figit — ut  
omne (quod  
absit) citius  
ouile dila-  
niet. Greg.  
lib. 4 Ep. 36*

*Quia cum  
Sacerdotis  
ordo intus  
ceciderit, for-  
ius desu sta-  
re non po-  
tuit.*

stantinople, who at this time assumed the Title of *Vniuersall Bishop*; and as new Lords are commonly said to make new Lawes, so from and after this time, many alterations succeeded in Faith and Manners, both in Head and members of the same house.

Thus wee haue heard in the first age, *The mysterie of iniquitie began to worke*: In the second, there was a conspiracie against the Truth: In the third, Heretikes arose and assaulted her: In the fourth, the Church was darkened by the multitude of Heresies: In the fift, she was most flourishing in her members, but knowne only by the Scriptures: In the sixth, the Head of the Church was



was diuided by heresie from the body : In the seuenth, there was a declination towards the West, and consequently there followed a darkenesse and obscuritie, more or lesse in succeeding ages.

Now as you haue heard complaints against heretikes and persecutors that inuaded the ancient Church in her first & best ages : so likewise you shall obserue, there followed corruptions and errors in Doctrine and Discipline, whereby Obscuritie became the proper mark of the true Church almost in all ages, till the dayes of *Luther*.

In the eight Age, *Paulus Diaconus* calls to the Christians

Ee 5

stians

Wolph.  
Tom. I.  
203.

*Nec sine la-  
chrymis rem  
lachrymis  
dignam cō-  
templētur  
quantū Ec-  
clesia statum  
ad priora  
quotidiē vel  
ut miris  
dē cā ad in-  
firmiora ge-  
rēda deuol-  
uatur. Bed  
li. 4 in Sam  
cap. 2. p. 30*

stians of that time, to awake  
and listen vnto him: for,  
(saith he) You haue buried in  
contempt and obliuion the word  
of God, you haue made the  
Temple a denne of theeues, and  
instead of sweet melody, you re-  
sound blasphemies against God  
himselfe; and therefore verie  
shortly the vniuersall Catholike  
Cittie will fall to ground.  
And Venerable Bede calles to  
them of his time, to behold  
the lamentable estate of the  
Church: Neither (saith he)  
let them behold it without  
teares, which is worthy to bee  
lamented, in that it is growne  
worse and worse, or to speake  
more fauourably, it is at least  
fallen into great infirmities.  
And Charles the Great makes  
this generall complaint tou-  
ching

ching the doctrine and Doctors of the Church: The Priests laying aside all sound and wholesome doctrine, and little regarding that of the Apostle, (If an Angell preach other doctrine, let him be accursed) they transgresse the commandments of the Fathers, and bring into the Church such doctrine as was neuer knowne to Christ and his Apostles.

In the ninth Age, Arnulphus Bishop of Orleance, an eye witnesse of those times, professed openly: There is made a departure, not onely of Nations, but of Churches, the Man of Sinne now begins to bee discovered, Religion is ouerthrowen, and the seruice of God is contemned by the chiefe Priests themselves: and  
that

Carolus  
Magnus de  
Imag. in  
Præfac.



Ann. 900.  
to 1000.

Bar. Tom.  
10. ann. 912  
num. 8. &  
ann. 900.  
Sect 1.

*Infelix dic-  
tatur hoc  
saculū ex-  
haustū ho-  
minibus in-  
genio et do-  
ctrinā cla-  
ris, siue et i-  
am claris  
Principibus  
et Pontifici-  
bus. Geneb.  
Chron.  
Vbr. 4.*

that which is more, Rome it  
selfe, now almost left alone, is de-  
parted from her selfe.

In the tenth Age, Christ  
(saith Baronius) lay asleepe in  
the Ship of the Church; and  
which is worse, there was not  
any found amongst his disciples,  
who awaked our Lord, all of  
them being in a snoring sleepe.  
It was the age next to that,  
wherein the Deuill was let  
loose, That unhappy age (saith  
Genebrard) which was exhan-  
sted both of men for wit and  
learning, and of worthy Prin-  
ces and Bishops. In this time,  
saith Wernerus, Christian faith  
began much to decline from her  
first virilitie, when as in many  
Christian prouinces, neither the  
Sacraments, nor Ecclesiasticall  
Rites were obserued. And Ioa-  
chim

chim Abbot, complaineth, that the Latin Church was another Fig tree dried up, which did beare nought else but temporall leaues, and bid her selfe under the Title of the Church, to the shame of the Pope and his Sea.

In the eleuenth Age, Who will let me see the Church before I dye (saith Bernard) as in the dayes of olde, when the Apostles did cast forth their Netts, not to take siluer and gold, but to take soules: There creepeth (saith hee) an ougly Rott, at this present, through the whole body of the Church, yea, the wound of the Church is inward, and past reconery.

And a Canonized Saint of the Romish Church, tells them of that Age, The Church

*Est et alia  
ficus qua  
maliditio-  
ne prauis-  
cationis ex-  
aruit, Lati-  
na Ecclesia  
sine mani-  
cula Petri.*  
Morn. &c.

Ann. 1000  
to 1100.

Bernar in  
Cant. Serm  
33.

Morn. de  
Ecel. p. 192.  
Virgo B.  
Machilda.

Ann. 1100.  
inferatur.

Fulke in  
Rhem. Te-  
stam. p. 892.

P'eriq; om-  
nes boni, iu-  
sti, aperti,  
ingenus, sim-  
plices, tum  
imperii An-  
tichristi ce-  
pisse quod ea  
qua Christi  
servator no-  
fex tot ante  
annos pra-  
dixerat, ex-  
venisse te-

Church of Rome which of long  
time did revolt from Christ se-  
cretly, was neere revolting  
from him openly. And in the  
Raigne of Henry the first,  
The Church of Leodium  
sends forth this complaint:  
In time past I was wont to In-  
terpret, that Peter by Baby-  
lon did signifie Rome, because  
at that time it was confused  
with Idolatrie and filthynesse,  
but now my sorrow doth inter-  
pret unto mee, that Peter cal-  
ling the Church together in Ba-  
bylon, foresaw by the Spirit of  
Prophecie, that confusion of  
dissention wherewith the Church  
at this day is rent in peeces.  
And saith Sigebert, All good  
men and iust, and honest, and  
ingenious men, held that the  
Kingdome of Antichrist was  
then



then begunne, because they saw the accomplishment of those things which our Saviour had so long time foretold.

In the twelfth Age, Honorius of Autun in France (*Augustodonsis*) cries out; Turne this to the Citizens of Babylon, & see what they are, ascend to the toppe of the Mountaine, from whence thou mayest behold all the buildings of that damned Citie: consider the principall persons there, and thou shalt find the Sea of the Beast. In the Cleargie thou shalt find the Beasts Tent, for they neglect the service of God, pollute his Priesthood, seduce his people, reject all the Scriptures which belong unto Salvation. And Mathew Paris describeth the state of the Church of England under

pore cerne-  
bant &c.  
Auent. de  
Tyrannide  
Pontificis.

Ann. 1100.  
to 1200.

*Verte te ad  
ciues Babi-  
lonia et vi-  
de, veni huc  
ad superci-  
liū montes  
ut cuncta  
possis cerne-  
re ad sic a  
damnata  
ciuitatis --  
verte te ad  
Clorū et in-  
uenies ibi  
Bestia ten-  
torum Dei  
seruitiū neg-  
ligūt, sacer-  
dotum per  
inunditiam  
polluunt, po-  
pulum per  
simulationē  
seducunt,*

*omnes Scrip-  
turas ad sa-  
lutē perti-  
nentes ab-  
dicant &c.*  
Honor. Au-  
gust. in Di-  
alog. de Pre-  
dest. & lib.  
Arbitr.  
Mat. Paris  
in Henr. 3.

Math. Paris  
in Will.  
Conquer.

der Gregory and Innocent : In those dayes Faith waxed cold, and scarcely seemed to sparkle, being almost brought to ashes, Religion is become base and vile, and the Daughter of Si-on is a bold faced Harlot without shame. He further complains, that the Monkes and Fryars of that Age did wholly neglect the Preaching of Gods Word, and for that cause he pretends there was a deuised Epistle sent from Hell to the holy Fraternities, Wherein Sathan and all the company of Hell, did send thanks to the whole Ecclesiastical Order, that whereas in nothing they were wanting to their owne pleasures, they suffered by their neglect of Preaching, such a number of  
soules

soules under them to go to hell,  
as no Ages past had scene the  
like. And Robertus Gallus, re-  
puted a famous Preacher in  
those times, amongst cer-  
taine visions of his owne,  
shewes vs, That in those  
dayes there was scarce any  
bloud or life remaining in  
the members of the Church,  
when as the Doctrin which  
is the soule and life of the  
Church, was altered and  
decayed: I did pray (saith  
hee) on my knees, with my  
face towards heauen, neere to  
the Altar at S<sup>t</sup>. Iames at Pa-  
ris, on the right hand, and I  
saw in the ayre before me the  
body of the onely high Priest,  
clad in white Silken robes, and  
his backe was towards the East  
with his hands lifted up to-  
wards

Lat. abbots  
& Bishops.  
P 383.

*Oratio flexio  
genibus ere-  
cta facie ad  
calū iuxta  
Altare San-  
cti Iacobi  
Parisius &c  
Robertus  
Gallus.*



Morney.  
Myft. of  
Iniqu. pa.  
401 or 434.

Ann. 1200.  
to 1300.

Innocent. 4.  
in Math.  
Paris in  
Henr. 3. 844  
& 847. &  
848.

wards the West, as Priests usually stand while they say Masse, I did not see his head, and beholding wishly, whether he were altogether without a head or no, I saw her head leane, and withered, as if it had bene all of wood; and the Spirit of the Lord said, this signifieth the state of the Roman Church.

In the thirteenth Age, Grosled Bishop of Lincolne, complained of many errors in the Church, and sought for a reformation, and for that cause, we may read (in Mathew Paris) the Pope resolved to Excommunicate and accurse him: but this Bishop withstood the Popes Bulles, and for his courage in that good cause, was termed *Romanorum malleus*, the Hammer

Hammer of the Roman Church ; neither did hee oppose those abuses alone, but the Cardinalls at that time withstood the Pope in his behalfe, & affirmed, that the things wherewith hee charged the Pope, were most true, and thereupon they answered the Pope, it was not safe for him so to proceede, lest a tumult should follow, especially (say they) seeing it is knowne, there must bee a departure from vs, and a forsaking of the Roman See. *Petrarch* who well vnderstood the Doctrine of those times, in his Latine Epistles which are full of wisdom and grauitie, tells them : *Novi expertus, &c.*

*Noni exper-  
tus ut nulla  
ibi pietas,  
nulla cha-  
ritas, nulla  
fides, nulla  
Dei reue-  
rentia.*

*Mich. Cece-  
nas contr.  
Tyrannid.  
Papæ.*

I speake of my knowledge, in the Pope and his followers there is neither Faith, godlinesse, nor Truth; the Popes Chaire is the Chaire of lying, that is, a defection, a reuolt, an apostacie of people which under the Standard of Christ rebell against Christ, and fight for Satan, they esteeme the Gospell for a Fable, and the promises of the life to come for lyes. About the same time, Michael Cecenas Generall of the Order of Franciscans, affirming the different opinions of different Members in the same Church, proclaimeth, There were two Churches, the one of the wicked sort flourishing, in which the Pope raigned; the other, of godly and good men, and this Church he persecuted.

In



In the fourteenth Age,  
*Occham* a learned Schoole-  
 man makes this complaint:  
*Alas the time, of which the*  
*blessed Apostle prophecied, when*  
*men will not suffer wholesome*  
*doctrine, &c. This Prophecie*  
*is altogether fulfilled in our*  
*dayes: for behold, there are ma-*  
*ny that peruert the holy Scrip-*  
*tures, deny the sayings of the*  
*holy Fathers, reiect the Canon*  
*of the Church, molest, persecute*  
*and bring into bondage, and*  
*without mercy torment and af-*  
*lict euen vnto death, them that*  
*defend the trueth: so that wee*  
*may rightly say of our times,*  
*that which Daniel long since*  
*pronounced, Iniquitie is gone*  
*from Babylon, from the Elders*  
*and Iudges which seemed to go-*  
*uerne and rule the people: for*  
*many*

Ann. 13 o.  
 10 1400.

*Occham.*  
*procl. com.*  
*cir. Iohan.*  
 22.

many that should bee Pillars in the Church of God, and defend the truth euen vnto blood, cast themselves headlong into the pit of Heresies.

Ann. 1450.  
to 1500.

Gers declarat defect.  
virorum.

In the fifteenth Age, Gerson the Chancellour of Paris bids you open your eyes, and see if the Houses of Nunnnes be not Stewes of filthy Harlots, if the consecrated Monasteries be not Fairres, Markets, and Innes; Cathedrall Churches, dennes of theeves, Priests vnder pretence of mayds, keepe harlots: consider whether so great variety of pictures and images be fit, and whether it occasion not Idolatrie in the simple: looke vpon the number and varietie of religious Orders, the Canonizing of new Saints, though there bee too many already,

ready, as Bridget of Swetia, Charles of Britain; the feasts of new Saints more religiously kept, then those of the blessed Apostles : enquire if there be not Apocryphall Scriptures, and prayers in processe of time, eyther of purpose, or of ignorance brought into the Church, to the great hurt of the Christian Faith : consider the diuersitie of opinions, as the conception of Marie, & sundry other things. Againe, in his Consolatory tract of Rectifying the Heart, amongst many other considerations, hee complaineth, There is intolerable superstition in the worshipping of Saints, innumerable obseruations without all ground of reason, vaine credulitie, in beleeuing things concerning the Saints report in  
their



their uncertain Legend of their  
lives, superstitious opinions of  
obtaining pardon and remission  
of finnes, by saying so many Pa-  
ter nosters in such a Church  
before such an Image, as if in  
the Scriptures and authentickall  
writings of holy men, there were  
not sufficient direction for all  
actes of Pietie and Devotion,  
without these friuolous additi-  
tions: nay, which is worse, see if  
these observations in many coun-  
treys and kingdomes of the  
world, be not more urged then  
the Lawes of God, even as wee  
shall finde in the Decrees and  
Decretals, a Monke more se-  
uerely punished for going with-  
out his Cowle, then committing  
Adultery or Sacriledge, and  
more grieuously corrected in go-  
ing against one of the Popes  
De-

Decrees, then offending against the diuine precepts, and the Gospel of Christ. This learned Author was Director of the Councell of Constance, and there complained of 75 exorbitant abuses and errours that were crept into the Roman Church, but found no amendment; nay more (saith hee) *Wee must not looke for a Reformation in things that concerne Faith and Religion, or doctrine, or manners, except the Secular powers do seriously take it in hand.* *Experto crede, Beleeue me in what I say, I haue tryed it, dispute no more of it, speake not to deafnesse it selfe, thou shalt neuer bee heard.* Lastly, when hee found there was little hope of reducing Religion to the for-

F f

mer

*Idē de Directione cordis Confid. 29. &c.*

*Experto crede, &c.*  
Idem in Dial Apologetico.

*Ecclesia si  
non ad sta-  
tū Christi et  
Apostolorū,  
saltem ad  
statum Syl-  
uestri resti-  
tuenda.  
Gers. de  
Concil. Ge-  
ner. vnius  
obedientia.  
In dieb<sup>9</sup> istis  
in ore cuius-  
libet bonum  
fuit argu-  
mentū, ta-  
mens tam de  
forma quā  
materiā,  
Hic est Fra-  
ter, ergo est  
mendax.  
Wals. Hist.  
Angl. in  
Rich. 2.  
p. 281.*

mer purity of the Primitive Church in Christs time, yet hee wished at least a restoring of the ancient Faith in the Fathers time; and (saith he) *If the Church may not be reformed according to the state it was in the time of Christ and his Apostles, yet at least it should be brought to the state it was in the time of Syluester, which was about 300 yeeres after Christ.* To let passe the obseruation of Tho. Walsingham, that in those dayes it was the common argument in euery mans mouth: *He is a Fryar, Ergo a lyar.* At this time *Aluarez Pelagius* wrote a Booke *De Planctu Ecclesie*, of the Churches complaint, wherein hee tells vs, *The Church which in her Primitive*

*state*



state was adorned of her Spouse with many royall graces, was clouded and ecclipsed with the blacke mists of ignorance, iniquitie and errour. In like manner, Nicholas Cleman-  
 gis, Archdeacon of Baienx, wrote a Booke of the corrupt estate of the Church, wherein he complaines, The studie of Diuinitie was made a mocking stocke: and which was most monstrous for the Popes themselves, they preferred their own Traditions farre before the Comaundements of God. What doest thou thinke (saith he) of the prophetic of the Reuelation of St. Iohn: doest thou not thinke, that in some sort it belongs to thee; thou art not grown so shamelesse as to deny it: consider therefore of it, and reade

Aluar. de  
 planctu Ec-  
 cles. l. 2. art.  
 5. lib. Aleph.

Et praefer-  
 tim quod ma-  
 gis prodigi-  
 osum est  
 Pontificibus  
 qui suas  
 Traditiones  
 diuinitus lon-  
 ge mandatis  
 anteponiunt  
 Clem. de  
 Corrup. Ec-  
 cles. statu.  
 ca. 14. & 26

Abusones  
quos Pa-  
ganica &  
supersticio-  
nes Diabo-  
lica in mul-  
ta Rome qd  
diuturni be-  
ne non pos-  
sunt. Camer.  
de Squalo-  
ribus Rom.  
Eccles. p. 34.

Abusones  
quos Pa-  
ganica &  
supersticio-  
nes Diabo-  
lica in mul-  
ta Rome qd  
diuturni be-  
ne non pos-  
sunt. Camer.  
de Squalo-  
ribus Rom.  
Eccles. p. 34.

Camer. de  
Reform  
Ecclesie.

the damnation of the Great Whore, sitting upon many waters; there contemplate thy worthy actes, and thy future fortune. Cardinall Cameracensis wrote a Booke *De Squaloribus Romane Ecclesie*, touching the Deformitie of the Roman Church, (which book is to be seene in the Library at *Westminster*) wherein amongst many other complaints touching the Roman Church, he tells vs, *That Pagan abuses, and diabolicall superstitions were so many at Rome, that they could not well bee imagined: but* (saith hee) *as there were seuen thousand which neuer bowed to Baal, so it is to bee hoped, that there are some who desire the Churches Reformation: and according-*  
ly

ly it happened: for Pope *Alexander the Fifth*, in this age, and in the yeere 1411, promised solemnly to intend a Reformation; and for that purpose to assemble the most learned of all nations, and at the Councel of *Senes*, 1423, the proposition of Reformation was reuiued, but withall, it was adiourned *de die in diem*, and the Reformation is not yet come.

In the sixteenth Age, *Hieronymus Sauanarola*, a *Dominican* by Profession, and for his Doctrine, and sanctitie of life, termed a Prophet, was examined with tortures (saith *Guicciardine*) for inueying against the Cleargie, and Court of Rome, *Vpon which examina-*

Ff 3

tion

Consil. Pi-  
san Sess. 20.

*Dixit quo d  
ipse volebat  
vacare cir-  
ca reforma-  
tionē Eccle-  
siæ &c.*

Ann. 1500.  
to 1600.



Guicciard.  
lib. 3. in fine

Comin. Nb.  
8. cap. 2.

tion a Proces was published to this purpose, that he was not moved thereunto out of any euill intent, but this one thing he onely respected, that by his meanes a Generall Councell might be called, wherein the corrupt manners of the Clergie might bee reformed, and the degenerate state of the Roman Church (as farre foorth as was possible) might be reduced to the likenes of that it was in the Apostles time, or those that were neereest vnto them: and if hee could bring so great and so profitable a worke to effect, hee would thinke it a farre greater glory then to obtaine the Popedome it selfe. And Philip de Comines giues vs likewise to vnderstand, that hee told the French King, Charles the eight,

eight, He should haue great prosperitie in his voyage into Italy, and that God would giue the sword into his hand; & all this, to the ende he should reforme the corrupt state of the Church, which if hee did not performe, he should returne home againe with dishonour, and God would reserue the hononr of his worke to some other; and so (saith he) it fell out. This holy man thirsted for a Reformation, Hee complained against their Communion in one kinde, against Iustification by Works, against the manifold Traditions and Constitutions of their Church, against the Popes Supremacie; and withall, proclaimed that the Roman Church taught not the Doctrine of

Christ and his Apostles, and this was counted to him for Heresie, and for this hee was first hanged, and then burnt.

Vicelius.

About this time, there was likewise written by Doctor *Vicelinus* a Booke called *Methodus Concordiae Ecclesiasticae*: Wherein hee complaines also, of Traditions contrary to the word of God, hee calls for the translation of the Bible, and wished the Scrvice were deliuered in a knowne tongue, hee complained of the worship of Images, of Prayers to Saints, of Purgatory as a doubtfull opinion, he wished that Priests and people should rather marry, then liue loosely as they



they doe: and for these, and the like Articles, wherein he desired a Reformation: his Booke is condemned *inter libros Prohibitos*, among the Books prohibited, & certainly the errors both in Doctrine and Discipline, were grown to that height, insomuch as *Erasmus* professeth, it was commonly argued in the Schooles: *Whether the Pope might not arrogate that which was decreed in the Apostles Writings, Whether hee might ordaine any thing contrary to the Doctrine of the Gospel, Whether he might create a new Article of the Creed, Whether hee had greater power then Peter, or equall, Whether hee might command Angels, and take away Purgatory*

F f 5

Index libr.  
prohib. de  
Sandoual.  
Madrit.  
1612.

Eras. Annot  
in 1. Tim. 1.

tory altogether, Whether hee were a meere man, or God, or participat of both natures with Christ, Whether hee were more mercifull then Christ was, seeing it is not read that Christ called any man out of the paines of Purgatorie. Sixe hundred things (saith hee) of that sort were disputed and published in great volumes, by great Divines, especially famous for profession of Religion, and these things in the Schooles of Divinitie were seriously handled. And without doubt, abuses were growne so exorbitant in the Church; that Machiavell Protested, The Kingdom of the Clergie had beene long since at an end, if the reputation and reuerence towards the povertie of Fryars had not borne

borne out the scandall of the  
*Bishops and Prelates.*

Amidst these manifold  
errors and corruptions in  
the Church, arose *Martin  
Luther*, and desired a Reformation, as his predecessors  
had done, and at that time  
things were in so bad estate  
(saith *Guicciardine*) that the  
blood of Christ was profaned,  
the power of the keyes was made  
contemptible, and the redemption  
of soules out of Purgatory,  
was set at a stake at dice, by the  
Pardon sellers, to be played for.  
This was so notorious, and  
visible to the world, that by  
the testimony of their own  
Historian, there were that  
yeere many meetings at  
*Rome*, to consult what was  
best to be done. The more  
wise

*Guicciard.*  
*hist. lib. 13.*



wise and moderate sort wished the Pope to reforme things apparantly amisse, and not to prosecute *Luther*. This reformation was long before wished for: (as wee see by the complainants in their own Church,) neither did *Luther* (as some pretend) oppose the errours of the Roman Church out of any prepenised malice: for *Wee plainly and expressedly professe* (saith hee) *as our Bookes doe witnesse, that if they would not constraîne vs to Articles openly impious and blasphemous, wee would defend them in other things.*

*Neither came Luther alone* (saith *Alphonfus*) *such is the unhappinesse of this age, but garded with a great troope of He-*

Tom 7.  
Wittemb.  
22.

*Nec prodiss  
solus Luth-  
er⁹ &c. Alp.  
à Castro ep.  
Nuncup. ad  
Phil 2 Hup.  
Regem,*

*Heretikes, who seemed to looke for him, that afterwards they might fight under his banner: for presently Philip Melancthon, Faber, Capeto, Lambertus, Conradus, Pellican, Andreas, Osiander, Martin Bucer, entred their names in his Booke, and many other in processe of time, in great numbers, inserted themselves into his family. And as it is observed by their learned Cassander, the Church Doctrine and discipline was so farre out of order at his coming, and before, that many learned Writers published and declared their long wished for Reformation of the Church.*

Thus briefly in the Apostles times you have seene  
the

the glorious rising of the Sunne; in the ages following, the Sunne at highest: from after 600 yeeres, you haue seene the Sun towards setting. In the first age shee was like the Moone in the first quarter, and daily increasing: in the ages following shee was in the full, in succeeding ages shee was in the wane. In the first age, shee was like the Starre that appeared in the East, and guided the Wisemen; in the ages following, the Fathers were the fixed stars, and gaue light in the midst of Heresies; in the latter ages there were *Stella erratica*, wandring starres that fell from heauen, such as St. Iohn speakes of, Priests and professors



fessors, that left their faith,  
(their first habitation.) And  
thus we see there is one glo-  
ry of the Sunne, another of  
the Moone, another of the  
Starres, and to all these the  
Church is rightly compa-  
red by Saint *Austen*: *The  
Church is the Sunne, and the  
Moone, and the Starres; and as  
the Sunne shalbe darkened, and  
the Moone not giue her light,  
and the starres shall fall from  
heauen: so the Church shall not  
appeare, by reason of persecuti-  
on, and worldly securitie: then  
the power of heauen shalbe mo-  
ued, and they that seeme to  
shine in grace, shall fall, and  
those that are most strong in  
faith, shall be troubled.*

These things promised,  
wee may rightly inferre for

*Ecclesia est  
Sol, Luna, et  
Stella, quā-  
do Sol ob-  
scurabitur,  
et Luna nō  
dabit lucē,  
et Stella ca-  
dent de cæ-  
lo, Ecclesia  
non appare-  
bit impiis  
vltra modū  
sapiētib⁹.  
Aug. Ep. 80.*

a conelusion of this poynt, that there was alwayes a remnant of true beleeuers in the bosome of the Romane Church, who resisted the Papacie, and noted the abuses: neither were they ignorant lay men, or an illiterate sort of Priests, but they were Bishops, & Cardinals, and learned Pastors, that complained of the latencie and obscuritie of the true Church: they longed for a Reformation in Doctrine, and Discipline, they wished that the true Religion might be restored to her first Integrity, the Church to her ancient libertie, her Faith and Doctrine to the Primitive sinceritie; and for this cause, a continuall voice and la-

lamentation was made by many of her children, and shee would not be comforted, because they were not such as shee first bred them. From these, and the like testimonies, (who constantly and continually wished a Reformation in Faith and Manners) we may certainly conclude, that eminent and perpetuall Visibilitie is no certaine Note of the true Church.

I proceed in the next place, to shew that there was a kind of necessitie, for the latencie & obscuritie of the true Church, especially in the later ages, because it was foretold by Christ and his Apostles in the first Age.

SECT.





## SECT. XXV.

*The aforementioned corruptions,  
and most remarkable decli-  
nation of the Church of Rome  
in the later ages, was fore-  
told by Christ and his Apo-  
stles in the first Age.*

**A**S the complainants  
haue made knowne  
vnto vs, that there  
was an Apostasie, a falling  
away from the trueth in the  
later ages, so likewise you  
shall obserue, that they told  
nothing of the defection in  
the Church, which was not  
foretold by Christ and his  
Apostles, at that time, when  
the *Mysterie of Iniquitie* be-  
gan

gan to worke; whereby you shall see, the one foretels, the other answers; the Apostles spake of errors and heresies that were to come; the complainants tell you of errors and heresies, that in their dayes were come, *ut impleretur*, that whatsoeuer was foretold, might bee accomplished. Now, that the Church of Rome hath fallen frō her first puritie, that she is that Church at which the Prophecies long since pointed, and is now fallen, that the Pope is that Man of Sin, that sits in the Temple of God, which was forespoken, and that there is not, neither can bee any other Church to which the Prophecies can fitly agree, I wil  
com-

compare the Romish Doctrine with those Prophecies, that her Tenets in the Church may appeare to the Euidence of things foretold, and her doctrine may appeare to be the accomplished Reuelation of *S<sup>t</sup>. Johns Reuelation.*

First then let vs examine, (by way of question and answer) Whether the Church of God hath not fallen from her first sinceritie more or lesse in all ages.

How comes it to passe, that the Pope of Rome assumes to himselfe the fulnes of power, and is aduanced *aboue the kings of the earth* (which are called *Gods?*) It was foretold: *The Man of Sinne shall be reuealed, which is*

I haue said  
you are  
Gods Psal.  
82.6.



*an Aduersary, and is exalted above all that is called God, and that is worshipped, so that he as God sitteth in the Temple of God, shewing himselfe that hee is God.*

2 Thess. 2.  
3, 4.

How comes it to passe, that there are such lying wonders, and false miracles wrought in the Church of Rome in these latter times? It was foretold: *The sonne of perdition shalbe reuealed, whose comming is by the effectuall working of Satan, with all power, and signes, & lying wonders.*

Math. 13 14

2 Thess. 2 9

How comes it to passe, that the Shepheard of the flocke is become the wolfe, and the chiefe Pastors teach peruerse doctrine, to make Profelytes of their owne? It was foretold: *After my de-*

Acts 20. 29.

departure, grievous wolves shall enter in among you, not sparing the flocke, and shall speake peruerse things, to draw Disciples after them.

2 Tim. 4. 1.

How comes it to passe, that the common people are giuen to beleue fables, and reade Legends in stead of Scriptures? It was foretold: *The time will come when they will not suffer wholesome doctrine, but hauing their eares itching, shall after their owne lustes get them a heape of Teachers, and shall turne their eares from the truth, and shall be giuen to Fables.*

How comes it to passe, that the Church of Rome makes a distinctiō of meats, and forbids Marriage vnto Priests? It was foretold: *In the*

*the later times some shall depart from the faith, and give heed to the spirit of error, and doctrine of Devils, forbidding to marry, and commanding to abstaine from meats.*

1 Tim. 4.1.

*How comes it to passe, that Indulgences and Pardons are granted for mony, and made the treasure of the Church? It was foretold: There shall be false teachers amongst you, by whom the way of truth shall be evil spoken of, and through couetousnesse shall with fained words make merchandise of you.*

2 Pet. 2.3.

Reu. 18.3.

*How comes it to passe, that the number of the faithful are so few, that at all times they cannot easily be discerned? It was foretold: When the Sonne of man cometh,*

Luk. 18.8.



2 Thess. 2. 3

meth he shall not find faith vpon the earth, Againe, The day shall not come except there bee a falling away first, and that man of Sinne be reuealed.

Reuel 20. 7.

How comes it to passe, that the Deuil hath seduced the people in these latter ages? It was foretold: When a thousand yeeres are expired, Satan shall bee loosed out of his prison, and shall goe to deceiue the people in the foure quarters of the earth.

Reuel. 12. 6.

How comes it to passe, that the Church of God, (which is tearmed a Citie vpon a hill) should bee obscured, and scarcely discerned in these latter ages? It was foretold: The woman fled into the wildernesse, where she had a place prepared of God, that

that they should feed her there.

How comes it to passe, that in the time of peace and securitie, errours were brought in by the enemy of the Gospel? It was foretold: *While the husbandman slept, there came the enemy, and sowed the tares among the wheat: and the enemy was the Deuill.*

Math. 13.  
25.

Lastly, how comes it to passe, that we haue made a departure from the Church of Rome? *Vt impleretur*: that it might bee fulfilled, which was spoken, *Goe out of her my people, that yee be not partaker of her sinnes, and that ye receiue not of her plagues.*

Reue. 18. 4.

And certainly, all these sayings are come to passe, that not one jort of his word should passe nor fulfilled,

filled, so that wee see not  
 any things fulfilled in the  
 Church of Rome, which  
 were not foretold; neither  
 was any thing foretold,  
 but in the fulnesse of  
 time shall bee ac-  
 complished.



SECT







## SECT. XXVI.

*The Conclusion of this Treatise,  
shewing in sundrie particulars,  
the certaintie and safetie  
of the Protestant, and the  
uncertaintie and danger of  
the Romish Way.*

**T**He Philosophertels  
vs, that *Truth* and  
*Falshood* are neere  
neighbours, & the outmost  
postes of their doores are  
both alike; yet their way is  
contrary: for the one lea-  
deth vnto life, the other vn-  
to death. If we shal inquire  
further how to distinguish  
the house of Truth from the  
house of Errour, hee giues

this Character. The doore of Falshood is painted and beautifully adorned, but the doore of Trueth is plaine and homely; and heereby it appeares, that many times men are deceiued, and mistake the doore, and goe into Errours house, when they seeke the Trueth.

These two wayes I haue briefly suruayed, and distinguished by two seuerall Titles, *The Safe way*, and *The By-way*: The one (like the house of Trueth) is plaine and naked, and knowne only by the Scriptures; and this is *Via Tuta*, a certaine & *Safe way*. The other (like the house of Falshood) is adorned with specious shewes, and colourable pretences

tences of Traditions, of Fathers, of Councels, of a pompous outside, of an eminent and glorious Church; and this is *Via Deuia*, an vncertaine and *By-way*. Let vs looke back, and take a short view of the particulars.

We say the Scripture is a sure, euident, & perfect rule of Faith, and this is *Via Tuta*, a certaine and *Safe way*. They say the Scripture is ambiguous, obscure, and insufficient; and this is *Via Deuia*, an vncertaine and *By-way*.

Wee say, all Traditions concerning Faith and manners, that can bee proued by Scriptures, are of equall authority with the Scriptures; and this is *Via Tuta*, a cer



tain and *Safe way*: They say, that diuers Traditions of faith and manners, whereof there is no ground nor euidence in the Scriptures, are to bee receiued with equall reuerence, & religious respect, as the Scriptures themselves; and this is *Via Denia*, an vncertain and *By-way*.

Wee say, the vndoubted writings of the ancient Fathers are to be followed, according to their owne rule, so farre as they disagree not from the Scriptures; and this is *Via Tuta*, a certain and *Safe way*: They say, and take *an path*, to follow the iudgement of the Fathers, making no distinction of true and doubtful Authors, nor limiting

Bulla Pij 4  
pro Forma  
Iuramenti  
&c.

ring their doctrine to the Scriptures; and this is *Via Deuia*, an vncertaine and *By-way*.

Wee say, that Generall Councells lawfully called, are of great authoritie, and singular vse in the Church, to determine Controuerfies of Religion, but yet are subiect vnto error; and this is *Via Tuta*, a certaine and *Safe way*: They say, that Generall Councells called and confirmed by the Pope, are of an infallible authoritie, and their Decrees are to be obeyed vnder a curse by all Christians; and this is *Via Deuia*, an vncertaine and *By-way*.

We say, the Church is a Congregation of Pastors,

& people, wherein the word of God is truly preached, and the Sacraments rightly administred, and these are Essentiall marks of the true Church, and this is *Via Tuta*, a certaine and *Safe way*. They say, sometimes a Councell, sometimes a Pope and his Consistorie, sometimes the Pope alone, is the Church, & the marks of their Church are amplitude, and splendor, and miracles, &c. and this is *Via Denia*, an yncertaine and *By-way*.

Wee say, the Rocke vpon which the Church is built, is *Christ*; and this is *Via Tuta*, a certaine and *Safe way*. They say, the Rocke is the Succession of Popes deri-  
ued



ued from *Peter*; and this is *Via Denia*, an vncertaine and By way.

We say, the eff. & of the Sacraments depends vpon the Institution of Christ; and this is *Via Tuta*, a certaine and *Safe way*: They say, the efficacie of the Sacraments depends vpon the Intention of the Priest; and this is *Via Denia*, an vncertaine and By-way.

We say, we ought to call vpon God by Christ, and that he is our Mediator who onely knowes the secrets of our hearts, and sits at the right hand of God, to make intercession for vs: And this is *Via Tuta* a certaine and *Safe Way*: They say, wee ought to vse  
Saints

Saints and Angels for Intercessors, when as they haue no commission from God to present our prayers, nor can know the secrets of the heart, nor haue wee any assurance that they heare us at all, and this is *Via Denia*, an Vncertaine and *By-Way*.

We say wee ought to adore Christs bodily presence in Heauen where he sits at the right hand of the Father, according to the Apostles Creed : and this is *Via Tota*, the certaine and *Safe Way* : They say, wee ought to adore Christs very body and bloud in the *Pix*, vnder the accidents of Bread and Wine, according to their *Trent Creed*, and this is *Via Denia*, an vncertaine

taine and *By-Way*.

Lastly, we say that we are all unprofitable seruants, and no man liuing can bee iustified in the sight of God by his owne merits; and therefore all that expect saluatiō must lay hold on *Christ* by a liuely faith, and wholly relyvpon his merits only; & this is *Via Tuta*, a certaine and *Safe way*: They say, that the Law of God may be fulfilled in this life, and that they can merit and performe workes of Supererogation, and accordingly they rely partly vpon their merits, & partly vpon their superabūdant satisfaction of Saints, for their Saluation, and this is *Via Deuia*, an vn-certaine and *By-Way*.

Thus



Deut. 30. 19

Thus I haue set before  
 you Truth and Error, Light  
 and darkenesse, the *Safe*  
*Way*, and the *By-Way*. Giue  
 Me leaue therefore by way  
 of Conclusion to adiure  
 You in the sacred forme of  
 words, sometimes vled by  
 the great Prophet, and  
 faithfull Seruant of God. I  
 call Heauen and Earth to re-  
 cord this day against you, that  
 I haue set before you life and  
 death, blessing and cursing,  
 therefore chuse life, that  
 both thou and thy  
 seed may liue.

Δίξεν τῷ Θεῷ.



